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MEMOIR OF THE REV. AARON WICKENS,

PASTOR OF THE CONGREGATIONAL CHURCH, GREAT DUNMOW, ESSEX.

THE pen of biography is never more suitably employed than in delineating the character of distinguished individuals, who have been allowed to pass into eternity without a cotemporary record of their actions and their virtues. In the number of such persons must be reckoned the subject of this memoir. The Rev. Aaron Wickens was born in the year 1744, at Tadley, near Whitchurch, in Hampshire. His father was a farmer, and is described as having been a worthy and respectable man. He lived to a very advanced age, surviving his son, the subject of this sketch, for a period of several years.

With the means of Mr. Wickens' first religious impressions the writer is not acquainted; but, from the circumstance of his having at the age of nineteen become a candidate for the ministry among the Congregational Dissenters, it may be concluded that his attention was directed to the concerns of eternity in his youth. Mr. Wickens received his education for the ministry in the Academy, formerly at Mile End, but which in the year 1769 was removed to Homerton. On the completion of his preparatory studies, which was in the same year as the removal of the Academy, he was invited to the pastoral charge of the Protestant Dissenting Church at Great Dunmow. The invitation was accepted, and on the 23d of October,

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1770, he was ordained to the pastoral office. Mr. Angus, of Bishop's Stortford, Mr. Davidson, of Bocking, and Mr. Towle, of London, conducted the principal parts of the service. This ordination took place on the day preceding that of Mr. Fell at Thaxted, when the same ministers delivered the several discourses, which were published.

The life of Mr. Wickens, the greater part of which was spent in the same town, and in the same quiet though active discharge of the duties of his profession, does not furnish many particulars on which the pen of the biographer can fix. But if the lives of persons whose race is run within a narrower limit are less entertaining than the lives of such as moved in a wider sphere, they are more extensively imitable, and therefore more extensively useful. Nor does the life of a man so properly consist in a record of whither he went and what he saw, as in an account of the way in which he thought and acted. The life of Mr. Wickens does not even supply the variety which a series of literary productions affords. A single sermon is the only piece which he sent to the press. This sermon is entitled, "General Hints concerning the mutual Duties of Pastors and Churches." It was preached at Chelmsford in 1776, before the County Association of Dissenting Ministers, was pub-

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lished at their request, and is distinguished by a perspicuous arrangement, a lucid style, and a correct acquaintance with the topics which the preacher discusses.

Mr. Wickens did not confine his ministerial services, or his attempts to do good, to the people at Dunmow, but, agreeably to the command of the great Head of the Church, "went out into the highways and hedges to compel men to come in." He established a week-day evening lecture at High Roding, which subsists till the present day. Assisted by the late excellent Mr. Thorogood, of Bocking, he maintained a Lord's-day and week-day evening lecture in an old and nearly deserted meeting-house at Stebbing. In this village, long before the education of the poor was an object of much attention, he paid for the instruction of several poor children in a day-school. He was accustomed to hold a religious meeting at Stebbing Ford, where it was his plan to discuss a question, which had been proposed to him by some of his auditory at the preceding meeting. A few years since, the writer received into the church over which he presides an aged person, who attributed his abiding religious impressions to a discourse delivered on one of these occasions.

Few men have possessed a greater aptitude for the pastoral office, or have more diligently and successfully discharged its obligations, than the excellent subject of this memoir. His conversational talents were of the first order, and he consecrated them to the duties of his station, and the service of his Master. In the instruction of the young and ignorant, in the encouragement of the hopeful, in the direction of the inquiring, he spared no time, no pains. He divested intricate points of their difficulties, bringing them to the level of common under-

standings; and he displayed the religion of Christ in all its beauties. He did not hesitate to employ successive hours in informing the mind, or in removing the doubts, of a day-labourer: a sacrifice of time to a useful but unostentatious office, which none but a studious man can fully appreciate.

During a considerable portion of the life of Mr. Wickens, the congregation at Dunmow was in a flourishing condition; but an event took place, during the latter years of his ministry, by which his auditory was considerably diminished. This was the erection of a new meeting-house, and the formation of a church at Stebbing.* This event has proved happy in the existence of two christian churches, prosperous in themselves, and friendly to each other: but how far the separation was justifiable in its commencement, the writer does not feel himself competent to decide. It must, however, be acknowledged, that the separatists were not guilty of the great indiscretion (to use the mildest term) of inviting a minister without possessing the means of supporting the worship. It is gratifying to add, that, for some time previous to the death of Mr. Wickens, the congregation at Dunmow gradually increased, and that, under the ministry of his excellent successor, it has attained a degree of prosperity unequalled in any preceding period of its history.

* Tradition reports, that the church now assembling at Dunmow originally met in this village; from whence, on the close of the tyranny of the Stuarts, it was removed to the more public situation which it now occupies. But whether this tradition be correct or not, the seclusion of a village, which is said to have contained at the period referred to a large number of pious persons, and through which there was formerly no road, would constitute a very eligible spot for the worship of the persecuted nonconformists. There is a Quakers' meeting-house in this village, bearing in the brick-work the date of 1672.

In the public concerns of the dissenting body in the county where he resided, Mr. Wickens took a prominent part. For some years he was Secretary to the Associated Congregational Ministers of Essex. To him, in conjunction with the late estimable Mr. Parry, then of Little Baddow, and afterwards of Wymondley, the Benevolent Society for the Relief of necessitous Widows and Children of Protestant Dissenting Ministers in the Counties of Essex and Hertford, is principally indebted for its existence: and in him the Congregational Union, for promoting Christian Knowledge and Practice in the County of Essex, had an able advocate and an enlightened counsellor.

The reputation which Mr. Wickens had attained for wisdom and uprightness, occasioned his advice to be frequently sought in cases of difficulty. He was especially the adviser of his younger brethren in the ministry, who, if they were possessed of the qualities which he deemed requisite to the due discharge of their work, ever found in him a friend, and in his house a home.

For several months before his decease, the health of Mr. Wickens had been gradually declining; but he continued his public services till within a few weeks of his death. At length his disorder increased rapidly, and on April 30, 1799, he was numbered with the dead.

A few years before his death, Mr. Wickens formed a matrimonial connection with a lady who for a considerable time survived her husband. Their family consisted, at his death, of two sons and a daughter, of whom the younger son only remains. To him the reader will be indebted for whatever instruction or pleasure he may receive in perusing the extracts from Mr. Wickens' papers, which shall be inserted in a subsequent number,

Mr. Wickens was interred in the burial-ground adjoining the meeting-house of his church. Mr. Cooper, of Chelmsford, delivered an address at the grave; and Mr. Thorogood, of Bocking, preached a funeral sermon from Heb. xiii. 7, 8.

(To be continued.)

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON PERNICIOUS PRINCIPLES.

PART III. (continued.)

Universal Restoration.

WE enter again upon the consideration of the profound and awful, yet most necessary and important subject, the everlasting punishment of the wicked in the future world. In the last paper, your attention, courteous reader, was called to three axioms, or fundamental considerations, which are either self-evident, or capable of being satisfactorily proved, and of which the right apprehension and full conviction are absolutely neces-

sary to the proper consideration of the subject before us. These were, 1. That sin *deserves* some punishment; 2. That *God alone*, the Being of infinite holiness and justice, wisdom and goodness, is *competent* to determine *what* punishment ought to be inflicted upon sin; and, 3. That the decision of God, made known to us in his word, is our only sure and certain ground of knowledge upon this, as upon every other, doctrine of revelation. We then proceeded to consider the opinion of those who think that an eternal punishment of sin would not be *just*, and

that, consequently, the wicked in hell will survive their sufferings, and arrive at a period when they will have endured all the punishment that justice requires, so that they will be liberated as a matter of course. Upon this supposition we remarked, 1st, That nothing could make it credible but a positive declaration or promise from God: yet no such intimation from the supreme authority is even pretended: on the contrary, the word of inspiration is not merely silent upon any such expectation, but it contains assertions which are directly contrary to it. 2dly, That this opinion proceeds upon the assumption that the future punishment of the wicked will be an arbitrary and external infliction of mechanical pain, whereas its essential nature and its principal source are the consciousness of guilt and a being given up to the unutterable horrors which are the natural effects of that consciousness. 3dly, That, upon this scheme, a most astonishing contrariety of state would finally be produced in the regions of blessedness: one party ascribing all their happiness to the infinite mercy and grace of God, through the boundless condescension of the Redeemer; and another party, owing nothing to divine goodness, not at all indebted to grace and mercy, receiving no favour, and having no acknowledgments to make. How far this is reconcilable with the uniform doctrine of the Bible, which every where teaches that the salvation and all the happiness of sinful men will be owing solely to the forgiving mercy and infinite love of God, is left for you to judge. Our second object of attention was the more generally received hypothesis, that the sufferings of the wicked, in the world to come, will not be of the nature of a punishment or penalty, but will be nothing else than a course of fatherly discipline, a

gracious, kind, and merciful chastisement, which will, in due time, have the effect of bringing all who have died wicked and impenitent back to a state of perfect virtue and happiness. Upon this doctrine we have offered to you our *first* remark; viz. that, most clearly and incontrovertibly, it represents the condition of those who die under the guilt and dominion of their sins, as a condition of mercy, an unspeakable good, a subjection to the greatest kindness, the highest and most valuable blessing that is possible under all the circumstances: for what is it, but a most benevolent and efficacious method of conferring upon them the greatest good, that good which all the means of divine grace and wisdom, in the present life, had been unable to attain? But evidence was adduced, from the infallible word of truth, to show that this undeniable inference from the sentiment under consideration is a most *direct* and *daring contradiction* to the plainest and strongest declaration of the Most High God.

We now pursue the train of considerations upon this solemn subject, by submitting to you a second remark:

ii. Throughout the whole word of God, whenever the pains and sufferings of any are referred to as *chastisements* or corrective dispensations, they are always described in a manner *consistent* with this intention: the language of kindness is intermingled with that of reproof, and intimations are continually given of support and encouragement, alleviation and comfort.

Such as the following, for instance, is the style of the Scriptures with regard to the heaviest afflictions by God's chastising rod. "The Lord will not cast off for ever; but, though he cause grief, yet will he have compassion, according to the multitude of his mercies: for he doth not

afflict willingly, nor grieve the children of men. Behold! happy is the man whom God correcteth. Therefore, despise not thou the chastening of the Almighty; for he maketh sore, and he bindeth up; he woundeth, and his hands make whole.—And, though the Lord give you the bread of adversity, and the water of affliction, yet—thine ears shall hear a word behind thee;—he will be very gracious unto thee, at the voice of thy cry.—Though briers and thorns be with thee, and thou dwell among scorpions, be not afraid.—He stayeth his rough wind in the day of his east wind: by this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin.—He, being full of compassion, forgave their iniquity, and destroyed them not,—and did not stir up all his wrath.—I am with thee, saith the Lord;—I will not make a full end of thee; but I will correct thee in measure, and will not leave thee wholly unpunished.—Think it not strange concerning the fiery trial which is to try you.—As many as I love, I rebuke and chasten: be zealous, therefore, and repent.”

Thus we see, that when God inflicts suffering as the means of chastisement, he always reveals his purpose of mercy; and, the more readily and effectually to answer that purpose, he annexes precepts, admonitions, invitations, encouragements, and precious promises, all declaring the gracious object to be, “to humble thee, and to prove thee, to do thee good at thy latter end.” But, where do we find the slightest intimation of this kind, in the frequent, numerous, and copious denunciations of the divine vengeance against the ungodly in the future world? Is not *that* always conveyed in the language of unmixed, unmitigated, and absolutely hopeless perdition? INDEED IT IS: and never does

the faintest ray of mitigation, or of subserviency to a merciful intention, pierce this blackness of darkness. The scriptural descriptions of the unseen world of guilt and punishment are all in the very emphasis of misery and desperation. The passages which were quoted in the last essay, are full and decisive to this purport; and we could occupy all the remaining space allotted to this article, in the mere reciting of additional testimonies from the inspired volume. All combine to say, “Woe unto the wicked! it shall be ill with him.—Is not destruction to the wicked, and a strange punishment to the workers of iniquity?” The *distinction* is, indeed, stated in the broadest terms: “The Lord trieth the righteous; but the wicked, his soul hateth: upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup.” Those who persevere to the end of their lives in rebellion against the law and the grace of God, are constantly spoken of as abhorred, condemned, cursed, cast off, rejected for ever; as stubble, chaff, and dross, things which are thrown away as totally worthless, and without the smallest design of ever gathering them again. Our gracious, compassionate, and tender-hearted Redeemer, never once departs from this terrible style of speaking. He represents the finally impenitent as the vilest and most worthless part of a fisherman’s draught, fit only to be cast away; as tares, as fruitless branches, as barren trees, mere cumberers of the ground, and which shall be cast into the fire. They shall be tormented in that flame which is unquenchable, and which knows not the smallest alleviation, not even that, beyond expression inconsiderable, of a drop of water to cool the burning tongue. The meek and lovely Jesus will himself

pronounce them "ACCURSED;" he will command them to depart from his presence, as objects absolutely disgusting and insufferable; he will sentence them to everlasting fire, and the never-dying worm. They are "vessels of wrath," fit for no other purpose than to be filled with the *terrible*, the *unutterably terrible*, displays of God's righteous vengeance; and thus "to *SHOW* his wrath," to the awfully astonished universe, which shall witness *what* is sin, and *what* is its desert; and "to make his power known," THAT almighty power which will wield the glittering sword of retribution, and plunge it into the souls of those who now scorn his mercy and renounce his love, and whom "he is enduring with much long-suffering," but who shall then appear to have been only "fitted to destruction." They are briars and thorns, who are nigh unto cursing, and whose end is to be burned. They are "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars, who shall have their part in the lake that burneth with fire and brimstone." They shall "drink the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation:—and the smoke of their torment ascendeth up, for ever and ever." What can be added to this description? Can any declarations be more decisive of the question before us? Can any state or circumstances be *even imagined* more opposite to the ideas of paternal chastisement and cheering hope? O let the sinners in Zion be afraid; let fearfulness surprise the hypocrites. O who can dwell with the devouring flames? who can dwell with everlasting burnings?

iii. A third consideration demands the most serious attention; and this is, that those who encou-

rage wicked men to believe that nothing awaits them in the future state, but kind, benign, paternal chastisement, and perfect happiness for the result, should *give us satisfaction* upon the inquiry, What is the *GROUND* of their expectation? What is the *PRINCIPLE* on which they found a sentiment of such vast magnitude and consequence? Is it reason, or justice, or mercy? Do they anticipate salvation in another world, for those who refuse salvation in this, *from Christ* as its author? Or, is it to come in some other way; *without him*, and *independently* of him? Do they rest it upon some promise of God? or do they presume to expect it, without any warrant or authority from God whatsoever?

1. Do they ground their expectation on what they call the dictates of *nature* and *reason*?

None, we trust, esteem more highly than we do the just dictates of nature, the legitimate exercise of our intellectual faculty. We regard them as, in fact, the voice of God speaking through his works. In whatever way the deductions of reason can be employed for the discovery, elucidation, or confirmation of truth, we ought to use them diligently, and thankfully acknowledge them as gifts from the Father of lights. But *nature* is not a theory of doctrines, nor a collection of propositions; it is no other than the actual constitution of the beings which compose the dependent universe, as formed and fixed by their Maker and Sovereign: and *reason* is not itself a source of knowledge, but it is a faculty or instrument for the acquiring of knowledge. Reason will employ itself beneficially, or the reverse, according to the goodness of the materials upon which it works, as well as in the proportion of its own skill and fidelity. Reason could no more discover truth, in any department of know-

ledge, without some previous principles of communicated truth to work and build upon, than the eye, however perfect and well adapted as the organ of vision, could see without light.

The case before us is one which relates to the moral government of God, and his will and purposes with respect to accountable beings in the invisible state. Here, then, we can derive no information from *nature*, or the facts and appearances of the sensible world. The things of eternity are not cognizable by our senses; nor can they be subjected to the discovery or experiments of men: we can know them only by faith, *i. e.* receiving the authenticated testimony of HIM who is alone competent to make such a communication, the GOD of *knowledge and truth*. That testimony God has given to us. The first work of our *reasoning faculties* is to obtain the *knowledge* of that testimony; and the highest and best dictate of our reason is to *receive* that testimony as *infallible* and *eternal truth*. Thus we are brought to the principles which were laid down in the last paper, that God *only* is competent to determine what punishment is due to sin, and that his testimony, in his own word, is our *only* ground of knowledge on this great point.

But our opponents exclaim, Is not an everlasting punishment by far too severe for the sins of a short life? and is it consistent with the benevolence of God to inflict sufferings so unspeakably terrible upon any of his creatures? In asking these very questions, (with the spirit and design which obviously accompanies them,) reason is travelling out of her province: for we *shall ever* firmly hold to our principles, that the all-wise and holy Sovereign is the sole Judge of the question, and that *his* declaration settles it. Yet

we are willing to meet these objections upon their own ground.

With regard to the first, we would ask in rejoinder, Is the length of time occupied in the commission of an offence, the proper measure of its desert of punishment? Even upon the narrow scale of human affairs in the present life, is it not the fact that crimes the most dreadful, which excite the greatest horror in only hearing of them, and which produce consequences of the deepest, the most widely spread, and the most permanent injury to individuals and to communities, may be perpetrated in a very short space of time? What, then, is the true and just *desert* of sin? We could say much upon this question, fetching our arguments from the infinite glory, excellency, and amiableness of HIM against whom sin is committed; and from the motives and extent of a rational creature's obligations to love and obey its divine Lord: but we waive this train of reasoning, and adhere to our principle that *the word of God shall decide*; and we are assured that the decision cannot but be the wisest, the most equitable, the most worthy of infinite perfection.

The second objection insinuates that it would be a reflection upon the divine benevolence, if the Author of nature were to permit any of his creatures to be eternally miserable. But who is qualified to make this assertion? or who is a fit judge upon this question, except the glorious Jehovah himself? It is always looked upon as contrary to reason and equity for a man to be judge in his own case, especially if it be a criminal case, and he be the guilty party. We are the criminals, found guilty, condemned, and without excuse before God. Are we the persons to arraign his justice, find fault with his decisions, and in effect summon him

to our tribunal? O what impiety and infatuation do we betray! O how much wiser and better would it be for us to admit (what is TRUE, whether we believe it or no) that sin *DESERVES* all that God has threatened, and then to act sincerely upon this admission, by falling before his righteous throne, confessing our wickedness with a broken heart, and supplicating for that mercy which HE never will refuse to those who seek it in the way which HE has prescribed! It becomes us to consider that God is not merely the author of nature, and the kind supporter and benefactor of his creatures, but that he is also the supreme ruler of the universe; that intelligent and accountable beings form the most important part of his empire; that it is infinitely proper and becoming in him to maintain inviolate the honours of his righteous government; that the Deity has *other* perfections besides his benevolence, even his glorious holiness, justice, wisdom, and veracity; that the exercise of these perfections cannot but be, from their very nature, constant and invariable, but that the exercises of grace and mercy must, from their very nature too, be optional and sovereign; and that HE alone is competent to determine what laws and rules, and what measures of administration, are necessary for supporting the moral order of the universe, for maintaining the claims and interests of *rectitude* united with *benevolence*, and for shewing forth the grand and lovely perfections of Him "of whom, and through whom, and to whom are all things; to whom be glory for ever!" We confess that the permission of evil is the great and awful problem of the universe, and that we are not capable of resolving it. We see and deplore (in a very different way,

we trust, from that of those who think sin a little evil, easily dispensed with, or, in reality, no evil at all,) the dreadful reign of wickedness and misery. But we think that no help is brought to the case by framing theories, pleasing and flattering to the pride and other criminal principles of men's hearts, but inconsistent with facts, and daringly at variance with the word of God. On the contrary, we are perfectly certain, that true benevolence can be gratified, and all the exercises of piety and humility called forth in the most beneficial manner, IN NO OTHER WAY than by an implicit and affectionate submission of our minds to the decisions of the divine oracles. There we find solid footing. He who builds faithfully upon this rock, makes the best use of his reason, and lays a secure foundation for his happiness; but who-soever deserts the word of God, not only courts danger, but desperately throws himself into it. "Who art thou, O man, that replest against God? He will be justified when he speaketh. He will be clear when he is judged. Let God be true, though every man be found a liar." Who has the most humanity and tenderness? He who believes the declarations of Jehovah, in their plain and obvious meaning, and who, therefore, beseeches you to flee from the wrath to come? or, he who lulls you asleep, and says, that you need not entertain such terrible apprehensions of the consequences of your sins?

Sin brings guilt, that is, the consciousness of wrong and of ill-deserving; and guilt is the parent of misery. If you enter eternity under the power and pollution of sin, you carry with you that guilty consciousness, which will be a viper in your bosom, a vulture at your heart. We have before shown, that the primary source

of the misery of the damned, is the existence of conscious guilt, freed from all restraint, bursting forth in all its fury, and filling the soul with its dreadful consequences. *Here*, then, let reason try her powers. From these premises, let her draw the fair inferences. *What* must be the results of such a state of mind? Must it not increase, at a fearful rate of exasperation? Will not your wicked passions rage with an ever-growing violence, when the restraining mercies of a state of probation are gone, and you are given up by the justice of God to yourself and to your sins? Reflect upon what must be your prospects in such a state. Can they be any other than those of an ever-swelling and uncontrollable action and re-action of guilt, and its attendant wretchedness? And what ground can you have of expectation, that this current of misery will ever cease to flow? The principles of nature and reason portend the direct contrary. You can have no hope, except God should interfere by a miracle, to put an end to your existence, or to dissolve the necessary and righteous connexion of sin with remorse, agony, and all misery. Wretched hope, indeed! a hope impossible to be realized, for it would be a violation of his own word, and a manifest contradiction to his unchangeable perfections.

Thus, then, the dictates of your boasted reason conduct you to the regions of despair, and leave the adamant bars about you for ever.

Our proper limits now forbid the examination of the grounds upon which this false and ruinous expectation may be rested. If God enable, we shall carry on the investigation in a future paper. The peculiar importance of the subject is our apology
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for thus prolonging the discussion of it.

But surely enough has been written to convince any reasonable and unprejudiced person of the extreme folly of trusting to a refuge which, in whatever point of view we survey it, turns out to be utterly destitute of any foundation of rational and scriptural evidence. The infatuation of such a resolution can be equalled by nothing but its daring wickedness. O, courteous reader, exhibit not so deplorable an instance of the very madness of sin! Let the awful truths which have been set before you, awaken you to seek salvation while it may be obtained; the full, rich, and free salvation to which you are invited in the glorious Gospel. Jesus Christ is now ready to save you from all your sins and pollution, your guilt and misery. *Still* he is waiting to be gracious: and is it your resolution not to come to Him?

ON COMMUNION WITH GOD.

THAT pious men enjoy a special and enlivening intercourse with the Great Father of Spirits, the fountain of blessedness, will be readily admitted by all who pay deference to the volume of inspired truth. "Truly," said the Apostle John, "our fellowship is with the Father, and with his Son Jesus Christ." Without entering largely on this most interesting topic, we shall touch on two or three points. A habit of holiness, and a principle of living faith, are essentially necessary to communion with God. Where these are wanting, no apparatus of external means, no endowments of nature, or efforts of reason, can put us in possession of the high and distinguished privilege; for what fellowship hath righteousness with unrighteous-

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ness, or what communion hath light with darkness? Let us, however, suppose the mind illuminated, the heart renewed, and a root of faith planted there. How is communion with God maintained? We answer, chiefly by meditation and prayer. In these spiritual exercises, the principle of faith is called forth, and displays its energy and influence.

Every process of thought, even where God and religion are its prime objects, is not meditation. We employ this term to designate those thoughts which have not only a high and sublime direction, but also a holy and salutary tendency. When the intellect labours *alone*, a train of clear and connected ideas may pass through the mind, and if a vigorous fancy lend her aid and her colours, some lovely scenes will be created, and some vivid though transient impressions made; but a deep and affecting consciousness of the Divine Presence is wanting. All that philosophy and poetry can effect, is done; but we look in vain for the sacred and peculiar lustre, the sanctifying and exquisite delight, which genuine religion only has power to bestow. A spiritual mind converses with God, both in his word and in his works. Every new disclosure and manifestation of divine wisdom, power, and goodness, in the grand theatre of nature, or in the grander and more glorious temple of revealed truth and redeeming mercy, touches the reflecting and devout soul with emotions of joy. The thoughts of such a man, employed on such themes, may not have the regular flow which proud science would prescribe and approve; yet they have a richness, a sacredness, and a savour, which no laborious research or dry study can impart. A Christian holds communion with God by humble

and importunate prayer. Faith and love, through this medium, have direct intercourse with the highest and best of beings. While the believer is musing, the holy fire on the altar of his heart begins to burn, and breaks out into prayer. He asks and receives fresh communications of grace, and returns lively acknowledgments of gratitude to the giver.

"Prayer ardent, opens heaven, lets fall
a beam
Of glory on the consecrated hour
Of man in audience with the Deity."
YOUNG.

Although the agency of the Holy Spirit is required to quicken and prepare us for meditation and prayer, infinite Wisdom has appointed various means, and subsidiary helps, which must not be neglected. Retirement, reading, and self-scrutiny, are confessedly of high moment and importance. Scougal's *Life of God in the Soul of Man*, Bishop Hall's *Contemplations*, Baxter's *Saint's Rest*, and many other productions of pious men, may give us much valuable assistance.

Communion with God renders his word doubly interesting, and often throws a new and attractive aspect over the visible material frame of nature, and the comprehensive and connected system of providence. One instance to illustrate our meaning we shall here adduce. The profound and excellent President Edwards declares, that the first time he ever found any delight in divine things, was upon reading the following Scripture: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." "As I read these words," says he, "there came into my soul, and was, as it were, diffused through it, a sense of the glory of the Divine Being; a new sense, quite

different from any thing I ever experienced before." After this, according to his own account, the majesty and grace of God seemed to give an exquisite and peculiar charm to the whole face of nature. Every thing on earth below, and in heaven above, appeared with a beauty and magnificence derived from the stamp of the Creator's excellency, and displayed his wisdom, purity, and love, in a manner which thrilled and ravished the heart. We are aware that such narratives call forth from many the cry, to beware of enthusiasm; but perhaps no man living possessed stronger powers of reasoning, or was less likely to become the dupe of enthusiastic emotions, than Dr. Jonathan Edwards.

Communion with God is certainly the richest and highest privilege a Christian in this world can enjoy. "By our natural weakness, we are exposed to continual danger; by our ignorance, to wandering and error; by the corrupt propensities of our fallen nature, to guilt, terror, and misery; we are oppressed by fear, harassed by temptations, agitated between hope and apprehension, and ready to faint under the painful and ever-during conflict of nature and grace. Under these, and all the other complicated forms of sorrow and affliction, which are more or less the portion of every human being, what situation could be conceived more desolate and comfortless, than that of a man forbidden by the Almighty God to approach him with prayer and supplication? What a state of darkness, horror, and distress! To live upon the earth, excluded from all intercourse and communion with the ever-blessed God; prohibited from looking up to the throne of grace for mercy, from reclining on Almighty power for succour in our feebleness; interdicted all access

to the fountain of light, and life, and love, under the pressure of despondence, anguish, and calamity!"

But the Christian holds this high privilege by a tenure which all the power and craft, rage and malice of his enemies cannot destroy. In the valley of humiliation, as on the mount of triumph and transport, he walks with God. This divine fellowship sustains and invigorates his spirit, assuages his sorrows, disperses his fears, blesses the present moments as they pass, and brightens the prospect of a distant futurity. Hence, too, his motives to patience, watchfulness, zeal, and perseverance in well doing, take their rise and their strength, their purity and their permanence. Nearness to God produces a holy indifference to the world. Its treasures seem dross, its honours and delights vanity, to one who is advancing towards an incorruptible, undefiled, and unfading inheritance, reserved in heaven for him; and who possesses even now, in his happy experience, a pledge of the full and final enjoyment of it.

How wise and circumspect then ought those to be, who find daily admission into the presence chamber of the King of kings! How anxious to preserve a calm serene, humble, holy, and heavenly frame of mind! How fearful of dishonouring their God and Father, of injuring the cause of their Divine Redeemer, and of grieving the Holy Spirit, by whom they are sealed unto the day of redemption! Let them set the Lord always before them, and esteem it their best privilege to walk in the light of his countenance! Even a temporary suspension of fellowship with God envelopes the soul in a sort of Egyptian darkness; brings the blast of barrenness, which, withers

every Christian grace, every spiritual comfort, every heavenly hope; and lays us open to the fierce assaults and fiery darts of infernal legions. Well may a believer in such circumstances exclaim, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee! Seek his favour, which is life, and his loving kindness, which is better than life. One smile of thy reconciled Father can scatter these gloomy and appalling clouds; one whisper of thy Saviour's voice, saying, "peace be still," can calm this tempest within! Experience has abundantly demonstrated, that all real prosperity and advancement in genuine religion, depends on communion with God. It is the very life, soul, and essence of personal piety. Promises and ordinances will prove fruitless, unless they quicken and promote our intercourse with heaven. Christian reader, keep close to thy God, the fountain of life and felicity.

AMICUS B.

Jan. 18, 1827.

ON THE RIGHT OF DISSENTING MINISTERS TO THE NAME OF BISHOPS.

Volo Episcopari.

SCARCELY a Dissenting Minister can be found who does not regard himself as the legitimate and authorized bishop of the church of which he has the oversight: and scarcely a dissenting church exists, which does not recognize and accept its pastor as its bishop to the utmost extent of the scriptural use of the term. Since the name of bishop is avowedly claimed by the pastor, and tacitly conceded by the church, how then comes it to pass, that the name is not generally and publicly adopted, as the designation of the ministerial office?

It is an inquiry, very full of interest, how our nonconformist

ancestors came to discard the appellation of bishop, after struggling so painfully, and so triumphantly, to prove the identity of bishops and elders. They contended with the power of prelacy as presbyters or elders,—as presbyters they suffered, and when their liberty was restored, they again, as presbyters, resumed their ministry. But since they resumed their ministry as presbyters, independent of any diocesan prelate, we may now be a little surprised at their not commencing their labours as independent bishops of independent churches, which answered to the ancient *παροικια*. The nonconformist ministers knew, that in the minds of the people the name of bishop was associated with the ideas of personal aggrandisement and ecclesiastical domination, and their own deep humility and desire of usefulness led them not to assume it. They might also have considered the term presbyter as embracing more extensively the whole range of their office, whereas the name of bishop only regarded their oversight of the particular flock over which they presided. Whatever operated on their self-denying minds to the exclusion of the episcopal name, we feel assured it was not an apprehension that the adoption of it was unscriptural; for it was their unshaken adherence to the scriptural and apostolic import of the term, that excluded them from a prelatical church, and exposed them to "trials of cruel mockings,—yea, moreover of bonds and imprisonments."

None can doubt that dissenting ministers fulfil the duties assigned in the New Testament to the office of a bishop: it is indisputably evident, that the New Testament gives to those who fulfilled such duties, in apostolic times, the name of bishops; it is, therefore, congruous and expe-

dient, that those who still fulfil the scriptural duties of such christian office, should also bear the scriptural name and designation of that office.

That dissenting ministers do the work of bishops, is evident from a survey of the episcopal duties laid down in the New Testament. The duties of a bishop are, to conduct public worship—to preach the Gospel—to administer the ordinances—to preside in the discipline of the church—and to ordain other ministers; and these are duties in which we find our ministers on every occasion engaged.

That dissenting ministers are duly and legitimately authorized to preach the Gospel, and administer the ordinances, may be argued from the universal aspect, the indiscriminate tenor, and the unchangeable perpetuity of the commission of Christ to his disciples. In Matt. xxviii. 19, 20. Christ authorises them to preach, to make disciples, to baptize, &c. Is not this authority the same to *all* ministers? Where does this commission intimate *any distinction of rank* among the preachers of the Gospel? Are not all who act under this authority in the *same* office? To aver that this commission was limited to the apostles only, will not serve the cause of high-church episcopalians, because it could not have been so understood by the apostles themselves. In their very hearing, on a former occasion, Christ had commanded others to preach the Gospel, Luke ix. 60., and consequently, after the Saviour's ascension, many who were scattered abroad through the persecution of Saul, "went every where preaching the word," Acts viii. 4., and these were the men who continued steadfastly in the apostle's doctrine and fellowship, and in *breaking bread*, &c. Acts ii. 42. Since we find primitive Christians "preaching the word,"

and "breaking bread," and "a certain disciple, named Ananias," baptizing Saul of Tarsus, Acts ix. 10. 18, we conclude, that these were fully authorised to do so, and that such things were not limited to the commission of the twelve. Hence, dissenting ministers can vouch for their preaching and administrations of the ordinances, the highest authority and the most unexceptionable precedents.

Episcopalians confine the right of presiding in the discipline of the church, or rather of ruling the church, to diocesan bishops, &c.; nevertheless the presbyter or elder has as indisputable a claim to it as has the bishop, for the New Testament assigns it as unequivocally and as extensively to the one as to the other. In 1 Tim. iii. 2. 4, 5.; v. 17.; the bishop who rules well, and the elder who rules well, must be the same officer, or else the apostle argues very incongruously in Tit. i. 5, 6, 7, where he cautions Titus to take heed that the "elders" whom he ordains should be blameless; "because," says he, "a *bishop* should be *blameless*." Paul, in writing to the church or churches among the Hebrews, exhorts the members thereof to "remember them that had the rule over them," also to "obey them that had the rule over them," and again, to "salute them that had the rule over them." Heb. xiii. 7. 17. In the church or churches, whether of Jerusalem or of Palestine, to which this epistle was addressed, there were *several* rulers, who could not possibly have been bishops of extensive dioceses, but who were the ordinary ministers of the Gospel. Some of these rulers were dead, others still lived, who were indiscriminately to be obeyed and saluted without any reference or allusion to any ruler of distinction, much less any mention of such a character as a diocesan bishop.

Here then we find a church or churches, formed undoubtedly on the proper christian platform, without any diocesan bishop, and with many rulers, which cannot be accounted for but on the admission that presiding elders and bishops are the same officers. Dissenting presbyters, therefore, while they preside in the discipline of the church, only act up to the injunction of the apostle, to rule well and be blameless, for a bishop must rule well and be blameless.

The advocates of diocesan episcopacy dispute the validity of ordination among dissenters. From Tit. i. 5., where it is mentioned, that Paul had left Titus in Crete, to ordain elders in every city, it has been concluded, that the power of ordaining is scripturally limited to a bishop. Our limits will not allow us to pursue the inquiry, whether ordination, in the appropriate ecclesiastical sense, be undoubtedly intended by the word *καταρτησιν*? Does it not rather convey the idea, that the elders who were already ordained, were by Titus to be constituted the ministers of particular churches, by his appointing them to their respective spheres of labour? This passage, however, might be left out of the discussion, until it can be shown that Titus was a *bishop*, in the prelatical sense of the word, or indeed that he was a bishop of Crete, in any sense. How long did he reside in Crete before he returned with Paul to Nicopolis? Where in the epistle can it be found, that he ever settled in Crete at all? If not in the epistle, in what other document of apostolic history can the fact be shown? Does not Dr. Whitby give up this passage, as failing in evidence that Titus was a diocesan bishop?

Another passage advanced to support ordination by a diocesan bishop, is that wherein Paul admonishes Timothy to "lay hands

suddenly on no man." 1 Tim. v. 22. But this argument, like the other, is a mere begging of the question; for what evidence have we that Timothy ever was such a bishop? or that he was the bishop of Ephesus? Paul directs him to do the work of an evangelist, and to come to him at Rome; not one of which could have been accomplished had he been a diocesan bishop. To do the work of an evangelist, was to itinerate, to preach the Gospel—this his charge of a diocese would not allow him to undertake, much less a journey to Rome. But were we to allow the full force which episcopalians may claim for this passage, dissenting presbyters can with great confidence appeal to the very ordination of Timothy himself. Timothy was not ordained by a diocesan prelate, or a suffragan bishop, but by elders, or, in the language of the apostolical code, "by the laying on of the hands of the presbytery." 1 Tim. iv. 14. Here, then, dissenting presbyters may fix their standing, and ask, Does not the New Testament ascribe the power of ordination, as decisively and as explicitly to elders as to bishops? We might also plead, that if there be any advantage to be derived from an uninterrupted succession in ordination, dissenting presbyters can claim it as legitimately, and derive it from as pure a source, to say the least, as diocesan prelates. Here is an ordination by presbyters or by pastors, of unquestionable antiquity, and this is the very ordination practised among dissenters of the present day, and this ordination is as old and as valid as that of episcopalians. As an *argumentum ad hominem*, it may be advanced, that the old dissenters were ordained by nonconformist ministers, who had received ordination from the hands of consecrated diocesan bishops. Ordination from such noncon-

formists was undoubtedly valid, unless it can be proved that to render ordination efficacious, it requires that the person who ordains should, at the time, actually wear lawn sleeves and a mitre. If there be any mysterious influence communicated by the imposition of the hands of lord bishops, did that influence degenerate in the poor nonconformists? And is that influence, after being handed down to the present race of dissenters, so degraded and debased, that it is not worthy to be claimed, when compared with what episcopalians have derived from "the mother of harlots?"

We have hitherto endeavoured to show, that dissenting ministers do the scriptural works of bishops, whence we infer, that they may *lawfully* adopt the name of bishops. We will now pursue the inquiry a little farther, to discover whether the New Testament will authorize such an assumption of the name. If we find there the appellation of bishops given to those who do the work of bishops, that is, to pastors, or presbyters, or elders, it is enough for our purpose.

In 1 Peter v. 1—3, the Apostle Peter exhorts the elders of Asia Minor to feed the flock of God, as *ἐπισκοποῦντες*, taking the oversight thereof, i. e. *doing the office of bishops*. The elders are not invited to *assume* that office, but to *exercise* it as the office to which they were already constituted. The apostle regards the presbyters, in the exercise of their office, as *ἐπισκοποῦντες*, doing the office of bishops. Where then is the incongruity of conceding the name of *ἐπισκοποι*, bishops, to those who are *ἐπισκοποῦντες*, doing the office of bishops? or, how can it be a sacrilegious presumption in those who do the *office*, to assume the *name*, of bishops? Besides, could the presbyters of Asia Minor possibly imagine, that the instructions

given so absolutely and so indiscriminately to elders, were, *in fact*, only intended for *one* out of every thirty of them, namely, their diocesan? If these elders did not already regard themselves as *ἐπισκοποι*, bishops, would they not have startled at the exhortation of the apostle to do the office of bishops? or could St. Peter create bishops by letter?

Again, in the introduction of the Epistle to the Philippians, Paul and Timothy address the saints there, "with the bishops and deacons." Phil. i. 1. Episcopalians lay great stress on the argument, that the word elder is a generic name, including both bishops and the ordinary elders or ministers; but even this will not serve them here. If three orders of ecclesiastical officers existed at this period, how came the epistle *not* to be addressed to bishops, *elders*, and deacons? If elders were inferior to bishops, they are certainly superior to deacons: are the elders then to be included among the bishops, or among the deacons? Was the church at Philippi properly constituted on the apostolical order? If *not*, would not Paul and Timothy, if they would ever write to such heretical nonconformists, intimate such a thing, or rather remonstrate with them? When this epistle arrived at Philippi, with what face could the diocesans, if there were *diocesans* in that one city, for they are *plural* in the text, read it, to the church, from which the whole college of presbyters was excluded? When the elders heard it read, among which of the other two orders would they class themselves? Surely the fondest episcopalian will hardly suppose them classed with deacons: and we know to a *certainty*, in what order they were classed in the apostle's own mind. He who addressed the elders of Ephesus as bishops, now addresses the

128 *On the Right of Dissenting Ministers to the Name of Bishops.* [March, elders of Philippi under the same name.

This introduces us to ACTS xx. 17. 28., where Paul expressly gives to elders the name of bishops. This is a stubborn passage, and a passage that never can be made to bend to diocesan episcopacy. The translators of King James's Version saw with what tremendous weight and edge this text would fall on prelacy; therefore, to break its force, and prevent the effects, they introduced a Saxon compound, which has rendered its fall so easy, that the mere English reader never imagines this text to have any bearing on the question of episcopacy. Here, however, it is not "all the same in Greek." The word *ἐπισκοποι*, which they have in Timothy, Titus, and elsewhere, translated *bishops*, is here made to mean *overseers*: why the word *overseer* was introduced here, instead of the word *bishops*, cannot be easily accounted for, except that it was to favour episcopacy. Nevertheless, here we have every necessary evidence, that in the church of Ephesus there were *several* elders,—that these elders were *ἐπισκοποι*, *bishops*—that *every one* of these elders was a bishop—that all these elders were constituted bishops by "the Holy Ghost"—that the Apostle Paul, with the spirit of inspiration, recognizes them as legitimate bishops, and in the most absolute, direct, and solemn manner gives to them the name of bishops. The argument of this text might be carried further, to show that there was no *one* bishop, who was by higher power, or superior dignity, distinguished from the other bishops; and that Timothy could not be, as has often been asserted, the diocesan of Ephesus. All that this essay pleads for, is, that as this illustrious presbyter recognized the presbyters of Ephesus as divinely constituted bishops, it is *lawful* and *proper* that presby-

ters, and that *dissenting* presbyters, should bear the name of bishops.

The two terms *πρεσβυτερος*, elder, and *ἐπισκοπος*, bishop, mean, in the Scriptures, uniformly the same office: and not a single passage has yet been produced, from the writings of the apostles, in which it appears, from the context, that they mean two distinct offices. This question is limited to the New Testament history of the church. As to the fathers, their ambidextrousness in religious controversies is well known; and their sentiments, like Delphian blades, have been made to cut either way; but the law and the testimony is sure and immoveable.

By pleading for the adoption of the name bishop, it is not intended to ape the pomp and grandeur of prelates. To constitute New Testament bishops, we seek no clerical frocks, no lawn sleeves, no mitres, no ecclesiastical courts, no princely revenues, in a word, no LORD bishops; but faithful and affectionate pastors, who will feed the flock of God, be ensamples to their flocks, and take the oversight thereof.

The assumption of this name by pastors or presbyters, is the only way of handing down to posterity the true interpretation of the name, and a just idea of the lawful extent of the office of a bishop. It would also greatly strengthen our arguments to vulgar apprehension. The common people generally argue thus: the primitive apostolical church had bishops, the Church of England has bishops, *ergo*, the Church of England is an apostolical church. Or thus, there were bishops among apostolic churches—dissenting churches have no bishops, therefore, dissenting churches are not apostolic; to which every old woman puts her *Quod erat demonstrandum*. All this proceeds from the use of the name bishop, for, we believe, even his Lordship of Winchester does

not contend that the bishops and deacons of England are at present precisely the same that bishops and deacons were in Asia Minor seventeen centuries ago. It would not only meet the prejudices of the vulgar, but also check the arrogance of high church episcopalians. Were dissenting ministers to assume the name, and exemplify the simplicity and the legitimate extent of primitive bishops, lordly prelates could not, before an enlightened public, so shamelessly lay claim either to their high superiority over presbyters, or their uninterrupted succession, *jure divino*, from the apostles. Successors of the APOSTLES! In what? Have they seen the Saviour *personally*? Have they received their commission immediately from Christ, without human ordination? Can they confer any spiritual gifts by imposition of hands? Is it the object of their commission to promulgate the Gospel throughout the world, to the exclusion of particular flocks? Such were the apostles, and such diocesan bishops *are not*. If there were to be authorized successors of the apostles, how then, when the college of apostles became extinct, the title became extinct with it? The successors of what arch-apostles are archbishops? In whose arch-deaconry were Stephen, Philip, and other deacons of the acts of the apostles? Let not, then, the fancy of an uninterrupted succession, secretly lead dissenters to regard the name of bishop as of some peculiarly eminent sacredness, so that it would be the very height of sacrilege to assume it: let them read their classical authors, or rather their septuagint, where they will find the word not to be confined to privileged ecclesiastics.

Since dissenters preserve the name of *deacon* for one officer in

the church, why discard the name of *bishop* for another? Persons who do the work of deacons, hesitate not to assume the name of their office; why then should those who do the work of bishops shrink from assuming their appropriate name? To the objection that dissenting ministers would not be recognized nor owned in this country as bishops, it is enough to reply, that this would not make the assumption of the name less congruous. English and Lutheran bishops are not owned as such by papists; do they, therefore, the less regard themselves bishops? Some perhaps will plead, that such an assumption would be greatly ridiculed by the ecclesiastics of the country. Notwithstanding such ridicule, we call our other officers, *deacons*; our academies, *colleges*; and some of our ministers, *doctors* in divinity; why then tremble to introduce the word *bishop*? The methodist conference, (if report be correct,) is not afraid to contemplate the creation of Wesleyan bishops, which will certainly not be of the primitive kind. Then let congregational dissenters give specimens of primitive episcopacy. On the dismissal of members, let the letters testimonial be yet more conformed to the apostolic model by the use of this scriptural term. Let it be freely interchanged in the solemn services of ordination with those more generally in use; and let not the Editors of our magazines shrink from recording that a *bishop* has been ordained over a particular congregational church. By these means the word will be brought into circulation amongst us, and though the high-church episcopalians may laugh, yet eventually its restrictive use shall be abolished, and the magic influence which it now possesses shall pass away.

T. W. J. W.

SECOND LETTER FROM AN EXILED SWISS MINISTER TO DR. J. P. SMITH.

(To the Editors.)

GENTLEMEN—From my truly excellent and beloved friend I have received the following letter, which will, I am sure, give delight to every reader who has his spiritual senses exercised in the things of God. The writer is aware that, from his want of familiarity with the English language, he may not, in all cases, have accurately understood the passages on which he animadvert. It also appears to me, that what he so justly and pathetically describes, as the experience of the soul relying on the Saviour, is entirely in harmony with what I had endeavoured to establish. The operations of faith, as by him described, are *effects* of its holy nature, and constitute that characteristic or qualification, not meritorious, but *evidential*, from which the peace and assurance flows. Some important distinctions and explications would require to be made, in order to examine to the bottom the use of reason in matters of religion, and the *nature* of the blindness or insensibility of the natural man to the evidence of divine truths, which, I am persuaded, can be shown to be no defect of intellectual powers, but a *most unreasonable and criminal* submission to wrong affections of the soul.

I have just received a third letter, written after my correspondent had seen your Number for February. I hope to communicate it for your next. It gives me the peculiar pleasure of finding that the publication of his letters is not disagreeable to my amiable friend. I think it will appear, at last, that our differences are little more than verbal.

Feb. 19, 1827.

J. P. S.

"Sir, and dear brother—I have just read your third article against us. I cannot refrain from writing

a second letter to you, though my illness renders me scarcely able to do so.

"Dear Sir; have you not allowed yourself too easily to be drawn to point us out to the Christian world, and to all besides, as the propagators of principles among the most dangerous of all that the artifice of Satan has ever brought forwards to poison the church of Christ; principles most likely to draw the souls of men into present delusion and eternal perdition; principles which are the very gangrene of true religion, and which make us shudder, (these are your own expressions;)—to point us out, I say, under these odious representations, both to Christians and to the enemies of Christ,—us who, though unworthy, have nevertheless received grace to suffer for the testimony of Jesus, and to be the instruments of the first movements in a work of reviving religion, which is at this time *among the most glorious that his power has wrought upon the continent of Europe?*"

"As an exposition of our principles, and even, you say, the most favourable exposition that could be made of them, you take passages of two English authors, whom we have never quoted, nor read, nor even known. Thus you assail the doctrines of others, as if they were ours; and you lay to our charge arguments which we have never so much as read; I speak of us ministers of the Canton of Vaud; for the letter of a young person in one of our churches was the occasion of your taking up the pen.

"If Hervey says, in a general way, that we must not look into inherent qualities to find out our interest in Christ, the expression may be liable to wrong interpretations. To judge of the proposition,

* This passage is put in italics, not by the writer, but by the translator.

we should know its occasion, and the place which it occupies in his work. I will therefore give no opinion upon it. It is a very nice subject, and it requires several important distinctions referring to the different conditions or frames of a believer's mind. I do not know whether he makes those distinctions; but it is no business of mine to defend Hervey.

"With respect to the passage from Marshall, it is a tissue of subtleties, and is very far indeed from our sentiments. It is false, absolutely false, to say that *faith rests upon no evidence*. The proposition is absurd, and at the same time very censurable and dangerous. But never, no never, has any one of us entertained such an idea. Whether it has been uttered any where else than in our Canton, I am totally ignorant. If it has been so, would it not have been better for you to have named the persons, or have quoted their works or letters; instead of applying it to them under the general description of certain Swiss ministers, a description which, in the eyes of the public, cannot but include us, us who are innocent, us who have never advanced any such principles! I say that the description includes us, because it is a Letter from the Canton of Vaud which you have taken for the text of your remonstrance. And yet, let it be observed that this same letter does not contain the smallest mention of such an opinion.

"You say that 'the ablest advocates of the kind of faith which you attack, acknowledge that it is not a belief of *the truth*, and that it has no promise or declaration of scripture for its foundation.' I protest this is the first time in my life that I have heard such an inconceivable opinion uttered! Nothing in the least like it have I ever met with in the Canton of Vaud, or in any other part of Switzerland.

"You lay upon us the charge of applying the terms, a *legal disposition*, a *spirit of bondage*, to a strict attachment to the great points of practical obedience. God preserve us from it, and that for ever!—How could such an idea enter your mind, my brother?—Let any one examine our new churches in the Vaud, formed upon the principles of gospel-order; and see what would be the answer!—Let any person, who has a sacred sensibility to perceive the sweet fragrance of the knowledge of Christ and the life of his spirit, make a visit to my little flock; and let him make his report, whether they are not true Christians, Christians blessed by God in the full strength of the expression. Come and see.

"Permit me, in passing, to make an observation on Rom. iv. 17—20. The connexion fixed by the inspired Author himself, (ver. 23, 34.) obliges us to apply to the christian faith what he so emphatically declares concerning 'the faith of our father Abraham,' which is strongly confirmed by Gal. iii. 6, 7, 11.

"I shall not recur to what I wrote briefly in my first letter, upon the nature of faith. Only let me advert to an expression or two in your last paper, which belong to this part of the subject.

"You seem to disapprove the sentiments of those who think that faith assures for ever the salvation of the believer, from the very moment of his believing. It also appears to me, if I apprehend correctly your meaning, that you allow a believer *only to hope* that he *will be* saved; and that you regard as "bold" the confidence which a believer may have that *he is* actually and already saved. Let us, then, open the good word of God, our ground of safety and our only strength. I will take, for instance, John vi. 37. 39. My conscience bears me testimony before God that I come to Christ,

and to Christ alone, for the salvation and sanctification of my soul. He declares that he will not cast out the soul that cometh to him: then my poor soul will not be cast out; it is impossible, for Christ cannot lie. Since I come to Christ, the Father has given me to the Son; and since it is the Father's will that of all which he hath given to him he should lose nothing, I, a poor sinner, shall not be lost. Can all the powers of heaven, earth, and hell, outweigh these declarations of my Lord and my God? Can it turn out, at the last day, that his words have been deceptive?

"Again, if you please, let us take Heb. vi. 16—20. In my inmost soul I know that I flee for refuge to the hope set before me. Well, then: the immutability of God's counsel, his promise and his oath, two immutable things in which it is impossible that God should deceive, are the assurances of my salvation. Reposing upon the very oath of the God of truth, can I be deluded in my hope? It would be an act of impiety to say so.

"Once more: John v. 24. I do believe on Him who hath sent his Son, that 'whosoever believeth on him may not perish, but may have everlasting life.' I do believe the testimony which God himself has given me, namely, that 'he hath given to me eternal life, and that this life is in his Son.' (1 John v. 10, 11.) I believe this, even I an unworthy creature, because God has said it to me, and has even declared that, if I believe not this testimony which he has given me concerning his Son, I give him the lie!

"Thus, according to the clear, formal, and irrefragable declaration of the Son, who is ONE with the Father, *I have* eternal life. *I shall not* come into condemnation; yes, I, a creature mean but happy, even I shall not come into

condemnation, but *am passed* from death unto life. For pledge of this I have my Lord himself, who hath spoken, and will not go back. 'He hath said it, and shall he not do it? He hath spoken, and shall he not make it good?'

"You know, my dear brother, you know the innumerable multitude of passages of this kind, upon which the soul which flees for refuge to its Saviour may found the same full assurance of hope.

"Remark well, that it is said of the believer that *he hath* at the present moment eternal life, that *he is* already passed from death unto life. This style of speaking, which holds forth the salvation of the believer as an actual thing, a thing done and made sure of, is found in an infinite number of passages: for instance, 'by grace ye are saved;—by whose grace ye are saved;—*he hath translated* us from the power of darkness into the kingdom of his beloved Son;—ye are no more strangers and foreigners;—*ye have now* obtained mercy;'—and so likewise believers are represented as *already* 'raised together, and sat down together in the heavenly places with Christ,' &c. &c. &c.

"You say that no truth of Scripture can be contrary to the just dictates of reason. But Scripture declares, that the things of the Spirit of God are *foolishness* to man in his natural condition. It most expressly declares, that before our conversion, we are *void of understanding* with respect to spiritual things: how then can we esteem them to be wise? To say that the truths of Scripture are in accordance with the reason of the natural man, is it not the same thing as maintaining that man is wise, that he has not lost his original uprightness? By our nature, says the Bible, we are under the influence of the prince of darkness, the foe of our salvation: is it possible that he should produce in us

any thing but darkness, so far as respects the matter of salvation? The spirit of the world is opposed to the Spirit of God? Is not the cross declared to be *foolishness* to man? Is not the preaching of the Gospel called the *foolishness* of preaching? In fact, what objections, insuperable to human reason, are found in the expiation and sufferings of Christ! And who can ever make to square with the dictates of reason, the doctrine, for example, of predestination; particularly in connexion with original sin on the one hand, and everlasting sufferings on the other? It is impossible: and I defy the most skilful divine ever to effect it in such a way as shall be satisfactory to the understanding of an unconverted man. The celebrated Dr. Chalmers appears to me to be in exact accordance with the spirit of the Bible, when he says, that as soon as a man is convinced by the evidence of testimony of the divine authority of the Bible, he has nothing at all to do with reasoning upon its contents, but merely to ask, What is written? How readest thou? and then to believe.

"I must make an end. I hope, my dear brother, that you will receive this letter in a state of mind answerable to that in which it is written. I feel a genuine love for you, and I speak to you in the spirit of kindness.

"This is my conclusion in the presence of God. As the children of Israel, mortally wounded, looked to the brazen serpent, so my soul, smitten with the death-stroke of sin, looks to Jesus its Saviour, as made unto me, on the part of God, wisdom and righteousness, sanctification and redemption. As such I believe in him: and God, declaring by the Saviour's own mouth (John vi. 40.) his sovereign will, that whosoever looketh to the Son, and believeth on him, shall have eternal life, I firmly rest, with humiliation and adoration upon this

promise of a God who never lied and never will lie. I must have eternal life, because God has said it; and he cannot but be found faithful in all his words. Such a privilege, given even by oath to a creature so worthless as I am, sinks me into nothing before his throne, and makes me long in the most ardent manner to live, in body and soul, for HIM. When my faith becomes weak, is covered, is obscured, then my sanctification immediately declines. The faithful God arouses me by the loud calls of his word, and also by his providence, sometimes by comforts, sometimes by chastisements, sometimes by alarms. Then, humbled, I return to the throne of grace. I return as a sinner, without excuse and without any resources in myself, to rest anew on Christ by the same faith, which now urges me on anew, with prayer, to the commandments of my God, and according to his promise, (James i. 5, 6,) brings me new strength from himself. Thus, with delight ever increasing, I experience the truth of the declaration thrice repeated in the New Testament, "the just shall live by faith." On nothing else, I most solemnly assure you, can my soul live in the view of the law of God and his eternal judgment.

"I beg you to receive the cordial assurance of my affection in Christ, and of those sentiments of respect with which I have the honour to be, &c. &c.

*****, 30th Jan. 1827.

REMARKS ON SOME PASSAGES IN PALEY'S MORAL AND POLITICAL PHILOSOPHY.

SOME time since I was present at a public meeting, when Dissenters were recommended to read the chapter on Religious Establishments and of Toleration, in Paley's *Moral and Political Philosophy*.

The recommendation was accompanied with an intimation, that the perusal would probably moderate the feelings of Dissenters on the subject of ecclesiastical establishments. On my return home, I lost no time in complying with this advice; but the result was quite the reverse of what had been anticipated.

If I have not mistaken the Archdeacon's argument, there are parts of this celebrated disquisition which inculcate some of the most reprehensible dogmas that were ever obtruded on mankind. The Archdeacon asserts, that "it is lawful for him (the magistrate) to interfere, whenever his interference, in its general tendency, appears to be conducive to the common interest;" that "there is nothing in the nature of religion which exempts it from this interference;" that "the acts of the legislature, the edicts of the prince, the sentence of the judge, may deprive me of liberty, of property, and even of life itself, on account of my religion; and however I may complain of the injustice of the sentence by which I am condemned, I cannot allege that the magistrate has transgressed the boundaries of his jurisdiction:" and on the supposition that "human laws have dictated the *object*, or the *mode of divine worship*," he affirms that "the subject cannot allege any plea to excuse his compliance."

Dr. Paley seems to have been aware that he was placed between the horns of a dilemma. On the one hand, he knew very well that the above are really the doctrines of the Church of England; on the other, he plainly saw that these positions are pregnant with the most dangerous and destructive consequences. Grant a pagan or a papist these premises, and he will be at no loss to justify all the cruelties that have been practised, all the blood that has been shed

on account of religion. He therefore employs a great deal of jesuitism to gloss over these principles, which as a Churchman he could not deny; but which, as an intelligent and humane man, he could not vindicate. In this chapter he can be considered only as the perplexed apologist of "things that are."

Every intelligent reader will readily perceive that this *dictating the mode of divine worship* opens a door for every conceivable superstition. But the Archdeacon tells me, I cannot allege any plea to excuse my compliance, and if the magistrate deprive me of liberty, of property, and even of life itself, I cannot allege that he transgresses the boundaries of his jurisdiction. But this celebrated writer does not stop even here; this dictation, says he, may extend to the *object of divine worship*. If the magistrate command his subjects to worship the sun, the moon, a stock or a stone, the Archdeacon says, the subject cannot allege any plea to excuse his compliance; and if the magistrate deprive him of liberty, of property, or even of life itself, on account of his religion, he cannot allege that the magistrate has transgressed the boundaries of his jurisdiction.

But shocking as these principles are, they are the authorized and avowed doctrines of the Protestant Church of England. Surely they are not much calculated to moderate the feelings of Dissenters, on the subject of ecclesiastical establishments. The Church of England claims power to decree rites and ceremonies, and authority in controversies of faith (article 20th):—Power to decree rites and ceremonies, this is precisely what Paley calls *dictating the mode of divine worship*:—Authority in controversies of faith, this includes *dictating the object of divine worship*. As the Church of England claims this

dictatorial power, so she insists on a right to enforce her dictation. She maintains that an Englishman cannot allege any plea to excuse his compliance; that if she deprive him of liberty, of property, or even of life itself, on account of his religion, he cannot allege that she has transgressed the boundaries of her jurisdiction. The same Protestant Church of England which decreed the rites and ceremonies, and which fixed the faith of the national establishment, has enacted many persecuting statutes and canons against all persons who allege any plea to excuse them from compliance.

The Church of England still claims this power; she has never renounced this assumed right. She has sentenced and actually put men to death for denying this pretended right. Several barbarous statutes have been repealed, but the power to re-enact them is still maintained. Several of the canons assert the Church's power to inflict an *ipso facto* excommunication, with all its shocking and barbarous consequences, on all persons who allege any plea to excuse them from compliance with the mode or object of divine worship which the Church has dictated. Dr. Paley, therefore, as a Churchman, was perfectly correct in what he wrote; that human laws may dictate the object and mode of divine worship; that the subject cannot allege any plea to excuse his compliance; and that if the Church deprive us of liberty, of property, or even of life itself, on account of our religion, we cannot allege that she has transgressed the boundaries of her jurisdiction. This is undeniably the doctrine of the Protestant Church of England. But can such principles reconcile Dissenters to ecclesiastical establishments? If so, we may return at once to the Church of Rome, for she never claimed more than is included in

Paley's positions. When a member of the Church of England reproaches Roman Catholics with the intolerant principles of the Romish Church, if the latter retort the charge, his adversary, however shrewd, will find it impossible to extricate himself. As Dr. Paley's work has lately been printed in a cheap form, and is now widely circulated through the country, such antichristian principles ought to be publicly exposed and reprobated.

A. B.

CONGREGATIONAL PRINCIPLES, RELATIVE TO THE CHURCH OF CHRIST.

THESE principles are not found in the New Testament in a systematic form, but are to be ascertained, sometimes by a distinct proposition, sometimes by an undeniable inference, and sometimes by a clear practical example.

1. A church of Christ is a congregation of persons, who, believing each other to be true disciples of Christ, have voluntarily united themselves as a society, for observing all the ordinances and commandments of the Lord Jesus.

2. There may be several of these churches of Christ in one neighbourhood, and many in one district; but there is no authority in the New Testament for what is called "a National Church."

3. Christ is the only head of the church. Neither the civil magistrate nor any other secular power can lawfully interfere in the concerns of the church of Christ. An alliance between "the church and the state" is antichristian.

4. There are but two permanent officers in the church of Christ—bishop and deacon: a bishop is the pastor of one church; a deacon is the assistant of the bishop.

5. Every church has a right to

choose its own officers, admit or reject candidates for communion, excommunicate disorderly members, and transact its own affairs, without being subject to the power and controul of others.

6. But the churches of Christ are not to be insulated and independent of each other in regard

to communion, advice, admonition, sympathy, and assistance.

7. No one ought to be *obliged* to support his neighbour's religion, nor be liable to pains and penalties for the avowal and peaceable diffusion of his religious tenets.

THEOLOGUS.

POETRY.

THE DYING BELIEVER.

My time of departure's at hand,
This tenement hastes to decay;
To yonder invisible land
My spirit will soon bend its way.
The sun, which now gilds the blue skies,
Will shine on my grassy green grave;
No tear-drop will then dim my eyes,
No sigh will my bosom then heave.
My conflict will then be complete,
The armour of light not be worn;
Each enemy slain at my feet,
And glory my brow will adorn.
My course will be then at a close;
The race I was destin'd to run,
Will end with its cares and its woes,
The prize set before me be won.
Then, then 'twill appear I have kept
The faith "to the fathers once given;"
And by it in Jesus have slept,
And by it have enter'd on heav'n.
Come, come, then thou angel of death,
In mantle of sable array'd,
I fear not resigning my breath,
Nor passing beneath thy dark shade.
When hidden from all things below,
That moment my soul will arise,
Attended by angels to go,
To mansions prepar'd in the skies.
There, when these blue heav'ns are gone,
And earth shall be all in a flame,
The judge sit array'd on his throne,
And call forth his chosen by name;
There, deck'd with that glorious crown,
Which shines on the spirits above,
I'll adore him who sits on the throne,
And sing his unparallel'd love.

G. VICTIS.

"COMFORT ONE ANOTHER WITH THESE WORDS."

THESSALONIANS I. 4. 18.

When weary, and their warfare done,
Our friends in Jesus sleep,
Why put a hopeless aspect on,
What cause have we to weep.

For this we know, that God will bring
In triumph from the dead,
The saints with their victorious king,
The members with the head.
And we who still on earth remain,
Exempted from the tomb,
No greater honour can obtain,
When Christ the Lord shall come.
O what a shout will soon precede
The awful trump of God;
What wondrous visions shall succeed,
And glories spread abroad.
The Lord himself, who sojourn'd here,
The lowly and the meek;
He shall descend, and we shall hear
The loud archangel speak.
Then those who have in Jesus slept
Shall wake, and first arise;
And saints on earth, who for them wept,
Shall meet them in the skies.
Then farewell every sigh and tear,
And every murmuring word;
We join our friends, once held so dear,
For ever with the Lord.
When all our earthly cisterns break,
And withered lie our gourds;
O for the hand of faith to take
The comfort of these words. J. S.

1 JOHN III. 2, 3.

FRAIL and feeble though I be,
Mortal, and a frame of clay;
Shall I Lord resemble thee,
Who dost shine with such a ray,
That the sun beside might seem,
Lightless and without a beam?
Yes! if I to God be born,
I shall like my Saviour rise,
When the resurrection morn
Calls his people to the skies;
With a form immortal, bright,
Spiritual, and of light.
With a hope of so much worth,
Let me to the end endure,
While I yet remain on earth,
Purified, as he is pure;
Holy as my Saviour here,
Till in glory I appear.

Homerton.

JAMES EDMESTON.

REVIEW OF BOOKS.

CARPENTER AND HORNE'S
INTRODUCTION TO THE BIBLE.

A Popular Introduction to the Study of the Holy Scriptures, for the use of English Readers. By William Carpenter. Illustrated with Plates.—London: Wightman and Cramp. 8vo. 1826. 16s. pp. 670.

A Compendious Introduction to the Study of the Bible. By Thomas Hartwell Horne, M. A. Illustrated with Maps and other Engravings. Being an Analysis of the Author's larger Work.—London: Cadell. 12mo. 1827. 9s. pp. 640.

A Reply to the Accusations of Piracy and Plagiarism, exhibited by the Christian Remembrancer, the British Critic, and other Publications, (in their Reviews of Carpenter's Popular Introduction to the Study of the Scriptures,) in a Letter to the Rev. T. H. Horne. By William Carpenter. London: Wightman and Cramp. 8vo. 1827. 1s.

WHEN Mr. Horne's invaluable Introduction first appeared, a few years ago, we were among the earliest to hail its appearance, and to present to its author the meed of praise which he so well deserved. By turning to Vol. II. of the first series of this publication, our readers will find that, in two articles of considerable length, we pointed out the merits, and a few of the imperfections, which we believed to belong to that work. We likewise took the liberty to hint certain improvements, particularly in regard to the order and arrangement of the work, of which we thought it susceptible. Mr. Horne did us the justice privately to acknowledge his obligations to those suggestions, and in his subsequent editions availed himself of them.

N. S. No. 27.

Between the first and following editions, accordingly, a very considerable difference will be found to exist. The general arrangement has been entirely altered, several of the minor divisions remodelled, and the whole greatly enlarged and improved. In the success which has followed the labours of Mr. Horne, none rejoice more sincerely than ourselves. The appearance of successive editions of his work has afforded us the highest gratification. The extensive circulation which his Introduction has obtained, constitute, we are sure, the best reward of the author, as it is the best proof that his labours have been appreciated, and are productive of the contemplated and desired results. We entertain no doubt that his work is destined long to retain its popularity, and to enjoy the approbation of every enlightened scholar. If we have contributed any thing to improve it, or promote its diffusion, we therein do rejoice, yea, and will rejoice.

Entertaining such feelings towards Mr. Horne, and such views of his efforts in the cause of sacred literature, our readers will not be surprised that we should have felt great indignation at any attempt to deprive him of any portion of his claims on public patronage, or of the dear-bought pecuniary reward of his toils. When we heard it hinted that such an attempt was likely to be made, we felt more than an ordinary degree of the rising of indignation, and were prepared, as far as our influence could extend, to counteract so unworthy an enterprise. We doubted, indeed, whether any man durst attempt it; we were sure no man of principle would attempt it: but as strange things are frequently both said

T

done in this imperfect world, we were disposed to judge nothing before the time, but patiently to wait the result.

Our respect for Mr. Horne, and our high approbation of his work, did not, however, beguile us out of our convictions on several points. In the first place, we never entertained the thought that Mr. Horne had obtained an exclusive patent for the manufactory of Introductions to the Bible. Enemies on principle to all monopolies, we never dreamed of acknowledging prescription or monopoly in the literary republic. The world was all before Mr. Horne when he entered on his labours, though former labourers occupied the field. When he had finished his task, that world, as far as he was capable of occupying it, was still before Mr. Carpenter, and he had an undoubted right to go in and possess it. On this point there can be no difference of opinion.

Nor, in the next place, were we divested of our opinion that Mr. Horne had not so completely occupied the field as to leave no room for another labourer. In English, there were several Introductions to the Bible before Mr. Horne's appeared. In the Latin and German languages there are many Introductions. Is there any good reason why we should not have many in our own? Excellent as we believe Mr. Horne's work to be, we regard it as imperfect, because we believe perfection to be unattainable. We regard it to be both deficient and redundant, and that it sins more in the latter than in the former particular. It is too laboured and extensive in its discussions on various points. The author, influenced by the best motives and principles, has tried to produce rather an Encyclopædia to the Bible, than a mere Introduction to enable the inquirer to read it

with intelligence. It is not even every scholar who has time to digest more than three thousand closely printed octavo pages of introductory matter to the knowledge of the Scriptures; and there are thousands of reflecting persons in danger of being frightened from the undertaking by the very magnitude of the work, and the multitude of topics which it embraces.

A Popular Introduction to the Scriptures, we are satisfied, was wanted, notwithstanding the celebrity of Mr. Horne's work; and an abridgment of that work would not fully answer this purpose. Many things are properly found in that work, which cannot be well abridged; many things, though abridged, would be of little use to the mere English reader; and on many points enlargement, not retrenchment, would be required in a work intended for such persons. On these grounds, we were pleased rather than offended by the announcement of a Popular Introduction.

On another point, also, we must avow our sentiments. Mr. Horne had not only no right to be offended at another person writing an Introduction, but no right to be offended by that individual making a reasonable use of his own work. If this is not admitted, there must be an end to writing and publishing in any great measure. We have lived long enough to be convinced, from experience as well as from Scripture, that there is nothing new under the sun. This is most assuredly applicable to Introductions to the Bible, and beyond all doubt most applicable to Mr. Horne's own work. He made a full, a fair, and a judicious use of every preceding work on the same subject to which he had access. He begged and borrowed, (we do not use the language in an offensive sense,) from every quarter. He did right in acting thus. It is in conse-

quence of this free and legitimate use of other men's labours that his work possesses the value which belongs to it, and enjoys that celebrity which has been conferred on it. We are sure no man will own more readily than its author, that if all that belongs to others were removed, and what belongs to himself only remained, the work would not only lose nine-tenths of its bulk, but be diminished nine-tenths in its value. To the author, notwithstanding, belongs the honour of producing one of the most useful books, and certainly the best *Introduction to the Bible*, in the English language.

If these observations be just, and we know that they cannot and will not be disputed, we must repeat, that Mr. Horne ought not to be offended with a *reasonable* use being made of his work. If his object was usefulness, he should not be displeased that it was useful even to a brother compiler. Why be angry if another has done to him what he has done to hundreds? Why take a fellow author by the throat, saying, pay me what thou owest, when he is aware that were all his own creditors to treat him in the same manner, he must become bankrupt?

Our readers will observe that we speak only of a reasonable and honourable use of the work. We are aware that a dishonourable use may be made of an author's labours. For those literary thieves and robbers who apply the scissars and the knife instead of the pen, to satisfy their own appetites or those of others, we have no compassion. We could be pleased to see them exposed on the pillory to the pelting and execration of all honest men. But it is not every use of a preceding work that ought to be branded as disgraceful and dishonest. It is not even a considerable use of it that ought, under certain circumstances, to be so denounced. We are aware that a

difference of opinion may exist as to what is reasonable; and we know enough of the natural jealousy and instinctive irritability of authorship not to make some allowance for Mr. Horne's feelings, in the present affair. Still we feel ourselves bound to do justice as far as possible between the parties.

When a writer is accused of piracy and plagiarism, we apprehend that the proofs of his guilt cannot lie very far below the surface, and that it will not be difficult, by placing the two works together, or reading them with some degree of attention, to observe the evidences of dishonesty. As a general charge, it intimates that the guilty individual is either too ignorant to write the book to which he improperly affixes his name, or too indolent, if he possesses the requisite information, to put it together; or so destitute of principle, that he is capable of deliberately robbing another man of the fruits of his science and industry. The charge is, in every point of view, a serious one, and which must affect, not literary reputation only, but moral character. With Mr. Carpenter we have no personal acquaintance whatever; we know him only through the medium of some of his publications. We can have no inducement, therefore, to screen him from any obloquy or castigation which he may deserve. But it is due to him to say, that we believe him to be a man of principle; he has evinced to the world that he is neither an ignorant nor an indolent man. He is quite capable of producing the work which bears his name, and that work we hold to be honestly and fairly his own.

On its appearance, we examined it with some attention, and from our previous familiarity with Mr. Horne's *Introduction*, we must have immediately detected the plagiarism, had it existed. The occurrence of many of the same

topics, we were prepared for; references to many of the same writers we expected as matter of course. Incidental coincidences here and there occurred. But the main substance and scope of the book, all, in short, that makes up its authorship, belong not to Mr. Horne, and ought never to have been claimed by him. No jury of mercantile or literary men would pronounce a verdict, either of piracy or plagiarism.

We fully intended to write an article on the work of Mr. Carpenter, as soon as we could overtake it; but on observing that Mr. Horne was preparing an abridgment of his own work, we naturally waited to class them together. And as we heard the accusations against Carpenter, noised abroad, we were curious to see what sort of evidence was likely to be adduced in their support. We have now seen those charges gravely preferred, and more complete failure of argument and proof we do not recollect to have witnessed. We will venture to say, that by the same process nine-tenths of the writers of the present day may be proved pirates and plagiarists.

We have Mr. Carpenter's defence also now before us. We hinted, in our last number, that we were sorry for the quarrel, plainly enough insinuating what our convictions were. That regret is now more strongly excited. In an evil day for his own reputation, has Mr. Horne or his friends provoked this controversy. Of the spirit in which Mr. Carpenter has written his letter, we will say nothing commendatory; it is keen, sarcastic, and recriminative. But we do not wonder that he felt strongly, and can allow for his expressing himself with considerable warmth, from the provocation he had received. The difference cannot now be made up or concealed, and the public must judge. We shall not quote any of the

viudictive passages from this pamphlet; but we shall give one or two quotations, which repel the charges of plagiarism. The first respects the order of the two works, or some of its divisions; a subject on which our readers will perceive, that we might say something; but we decline the ungracious task. In reply to the "Christian Remembrancer," Mr. Carpenter says,

"The division of the 'grave charge,' which it now becomes my business to examine, is introduced in the following terms:

" 'Passing over the first part of Mr. C.'s volume, which contains directions for the reading of the Bible, we come to his second part, which coincides with Mr. Horne's fourth volume, and treats on the books of Scripture. And here we find the order of an entire division of Mr. Horne's volume (containing upwards of sixty of his closely printed pages)—we mean the chronological arrangement of the prophetic books—taken without the slightest reference to Mr. Horne. THIS ARRANGEMENT WE BELIEVE TO BE PECULIARLY MR. HORNE'S. NO ENGLISH WRITER EVER BEFORE DISPOSED THE PROPHETIC BOOKS IN THAT ORDER, WHICH IS THE RESULT OF MUCH LABORIOUS AND LEARNED RESEARCH AMONG THE WORKS OF FOREIGN CONTINENTAL CRITICS, WHICH ARE IN THE HANDS OF FEW PERSONS.'—Pp. 10, 11.

"The arrangement here referred to, is a distribution of the prophets into three classes:—1. Those who flourished prior to the captivity. 2. Those who flourished near to and during the captivity; and 3. Those who flourished after the return from Babylon. This arrangement the reviewer affirms to be peculiarly yours, Sir,—that no English writer ever before disposed the prophetic books in that order,—that it is the result of much laborious and learned research among the works of foreign continental critics,—and that I have 'boldly seized upon it, and imposed it on the reader as my own!'—A string of the basest and most shameless falsehoods that ever were uttered by an anonymous scribbler. For let the reader know, that this 'important arrangement of a portion of the books of Scripture,' to which you lay an exclusive claim, and which is stated to be the result of so much 'laborious and learned research,' was found ready cut and dried to your hands, in the 'Clavis Bibliorum' of Roberts!!! Yes, Sir, this venerable writer, who was truly a man of 'labo-

rious and learned research,' thus distributes the prophetic books:

"A chronological table of the order of times wherein the prophets prophesied.

I. BEFORE THE TRANSPORTATION OF THE JEWS INTO BABYLON'S CAPTIVITY—

Jonah—Hosea—Joel—Amos—Isaiah—Micah—Nahum—Habakkuk—Zephaniah.

II. NEAR UPON, AND UNDER THE BABYLONIAN CAPTIVITY—

Jeremiah—Lamentations—Daniel—Ezekiel—Obadiah.

III. AFTER THE JEWS' RETURN FROM THE BABYLONIAN CAPTIVITY—

Haggai—Zechariah—Malachi.—*Clev. Bib.* p. 393—400.

"What will the reviewer and his friends say to this? 'The result of much laborious and learned research among the works of foreign continental critics!!' But it may be objected, that whatever you may have done, I could not have derived any mode of arranging the prophets from Roberts' work; because, although I agree with him in his three grand divisions, yet the distribution which I have made of the several prophets under these three epochs does not correspond with him, while it exactly coincides with you. My answer is this. Upon copying the 'table of the order and time of the appearance of the prophets,' which I have given *avowedly* from Archbishop Newcome; but which you, Sir, I find, give as from the tables of BLAIR, ARCHBISHOP NEWCOME, and other eminent critics!—it appeared to me that it would be conducive to the understanding of their writings, to take them in the order in which they were here presented to me, only distinguishing more particularly the circumstances in which the Jewish people were placed, during the times of their ministration. This will account for my variation from Roberts, in his numeration of the individual prophets, and also for my agreement with yourself and Newcome. I should certainly have referred to Roberts, as suggesting the arrangement, and to whom I was doubtless indebted, but was then utterly unconscious that I was under obligations in the matter to any preceding writer whatever."—pp. 23, 24.

In answer to the *British Critic*, he writes as follows:—

"The first part," says this publication, "of Mr. Carpenter's book, contains directions for reading the Holy Scriptures: and in almost the first part of his preface, he has taken, with one alteration, the title of Mr. Horne's observations on the same subject. The commencement of Mr. Horne's Introduction (first edition, on the last chapter of vol. i. of subsequent impressions) is, 'ON THE MORAL QUALIFICATIONS [&c.] for studying the Scrip-

TURES.' This Mr. Carpenter entitles, 'THE MORAL QUALIFICATIONS for a profitable reading of THE SCRIPTURES.'—*British Critic*, p. 102.

"This is certainly a sorry specimen of the tact with which the *British Critic* exposes 'as artful a piece of plagiarism as it ever fell to the lot of critics to expose.' For it so happens that my chapter on the subject in question is not entitled 'The Moral Qualifications [&c.] for a profitable reading of the Scriptures;' but 'OF THE DISPOSITION AND HABITS OF MIND WHICH ARE REQUIRED FOR A PROFITABLE PERUSAL OF THE BIBLE!!'

"Indeed, Sir, I was not aware, until informed by the *British Critic*, that you had a syllable on the subject. But be this as it may, it is obvious that I have not here derived any thing from your work. For in the first place, your observations on this subject do not exceed three pages, while mine occupy nearly fifteen; besides which, there is not a single remark in common to both treatises, and only a single reference to corresponding topics!

"It is next insinuated, that I have borrowed from you, Sir, the second chapter of this part of my work; but let me ask this reviewer, whether I have not faithfully referred to the several writers to whom I have here been indebted, in a manner in which no one could mistake? I have never derived a page—a section—a chapter—from an English writer, and then, for the purpose of concealing my obligation, thrown in a reference to his book among a mass of foreign writers, who had not furnished one iota to the subject. I could easily have made a parade of more extensive research, by swelling the number of my references, but was under no temptation to pass off such a fraud upon my readers. The *Critic* does, indeed, take upon him to affirm, that I have in this chapter pretended to quote two or three original writers; whereas the fact has been, that I have found the passages ready to my purpose in your work, whence they have been duly transferred to my pages. His proofs of this I am quite willing to leave to the impartial decision of the public. But here, as in many other parts of this singular business which it has fallen to my lot to notice, there is not only much studied misrepresentation, but also some deliberate falsehood. The *Critic* affirms, that I have given 'the same quotation on the same subject' with yourself, from Mr. Burder's Discourse; and then represents me as gravely telling my readers, 'since the above was written, I have met with the following judicious remarks, of which I gladly avail myself,' &c. adding, 'When the very passage was

before him, at the time he copied from Mr. Horne this sentence, (to his very italics,) [1]—"The scope of an author is either general or special!" Can any one believe that such a coincidence is purely accidental? especially when we add, that Professor Franck's Guide to the Study of the Holy Scriptures, to which Mr. Carpenter professes to refer, has no such sentence.—p. 103.

"Let the laboured misrepresentation in this paragraph pass; but not so the palpable and deliberate falsehood. I pledge myself that this very distinction of the scope into general and special is laid down no fewer than three or four times in the very chapter of Franck's book, to which I have honestly referred; but which you, Sir, have by some accident omitted to acknowledge, in adopting it in your work.

"But it is in the prefatory observations on the several books of Scripture," says the Critic, "that we find the sweeping use that has been made of Mr. Horne's labours." He then proceeds to say, that you, Sir, have "disposed your observations in an order which no other English writer has pursued, but which the foreign writers, whom you have consulted do follow; and which I have adopted from you without acknowledgment, notwithstanding that the enumeration which he afterwards gives, convicts him of uttering a falsehood! The fact is, that the order in which I have enumerated these topics, in pointing out the sources of internal helps, was taken from Roberts, to whom I have fairly referred it!"—pp. 29, 30.

We do not think it necessary to furnish more quotations, as we should be sorry to extend the circulation of some things contained in this letter. The sum of the matter is, that both works are chiefly and necessarily compilations. Both have been greatly indebted to preceding writers; and both might have had, and will have, an extensive circulation, without materially interfering with each other. Mr. Horne's work could not be injured by Mr. Carpenter's Popular Introduction. No person able to buy, and capable of using the former, would be satisfied with the latter. On the other hand, we hold "that a popular Introduction for the use of the mere English reader was wanted, and Mr. Carpenter has done much to supply the desideratum. Of that work we will now

speak a little. The following passage from the preface, gives a very fair account of its origin, and of its contents, and pays a very honourable tribute of respect to his predecessor; we are sorry that we must now say his opponent.

"The design of the following work is to furnish a digest of the most valuable information on the subject of scripture interpretation and antiquities, adapted to the use of that class of persons whose knowledge of language is confined to the English. The importance of an acquaintance with historical circumstances, in order to a right understanding of Scripture, is now too generally admitted to require any argument in its support. Without this knowledge the Bible may certainly be read with much devotional feeling, but it cannot be read 'with the spirit and with the understanding also;' and yet it is difficult to conceive of much real edification in the absence of the latter.

"During the last twenty years, the Scripture has been most extensively circulated in our highly-favoured land, and the number of its readers has been proportionably increased; but it is to be regretted that no adequate provision has been made to furnish for the class of persons above referred to, a compendium of instruction, sufficiently extensive in its range and detail to answer the principal purposes of biblical interpretation. The only work with which the author is acquainted, that in any degree answers to this description, is Mr. Horne's justly valued 'Introduction to the Critical Study and Knowledge of the Holy Scriptures;' but that publication contains, as its title sufficiently indicates, a great proportion of matter which is not available to mere English readers, while its necessarily high price places it, in very many instances, beyond their reach.

"After having waited for several months, in the hope that some competent person would undertake to supply the desideratum, during which time he has more than once called the attention of the public to its importance, the author has ventured upon the task; but not without considerable reluctance. His ordinary and pressing avocations have necessarily prevented him from giving to the subject that attention which its importance and difficulty demand, while other circumstances have excluded him from many valuable sources of information. However, it is now too late to dwell upon these matters: having ventured to offer to others the result of his own inquiries, his work must stand or fall, altogether apart from a consideration of his means or opportunities of imparting information. It only

remains, therefore, that some account should be given of the nature of the work, and of the authorities upon which its statements have been made.

"PART I. contains *Directions for reading the Holy Scriptures*. In the first chapter of this Part, which treats of the moral qualifications for a profitable reading of the Scriptures, the great object proposed was, to induce a humble and devotional frame of mind in this employment, and to point out the necessity of subordinating every species of biblical knowledge to experimental and practical purposes. On this part of his labours, the author could have dwelt at considerable length, but the recollection that a great mass of materials required to be incorporated into the succeeding part, compelled him to contract his original plan.

"The second chapter of this Part was designed to furnish such general rules as should lead, if carefully adopted and followed up, to a correct acquaintance with the letter of Scripture.

"PART II. was designed to comprise a discussion of the various subjects usually classed by biblical writers under *historical circumstances*, sufficiently ample to give a correct general view of these matters—a task which, it will be conceded, was not easily to be accomplished within so small a compass. It is hoped, nevertheless, that this object has been attained to some extent.

"Chapter 1, contains a series of *Prefatory Observations* on the several books of Scripture; comprising a distinct notice of their authors, chronology, scope, the persons to whom they were primarily addressed, analysis of their contents, &c. &c. And although it formed no part of the author's design to exhibit the general evidences of revelation, he has yet judged it expedient, in treating of the respective books, to offer a few remarks on the leading features of that evidence which attests their genuineness and authenticity. In reviewing the Old Testament Scriptures, the utmost conciseness, compatible with intelligibility, has been aimed at; but in the remarks on those of the New Testament, it has been deemed requisite to be somewhat more diffuse. For this part of his work the author has consulted such publications as he conceives to be the best authorities; and where modern writers have either borrowed from earlier ones, or improved upon their labours, reference has been given to their works, in preference to those which cannot be presumed to be so accessible to that class of persons for whom this publication is designed.

"Chapter 2, contains a *Sketch of Sacred Geography*, comprising an account of the Holy Land, and also of those other countries whose histories are connected with that of the Jewish people. In the com-

pletion of the former part of this chapter, the author has taken *Roland's* very elaborate work—*Palestina Illustrata*—as his model and guide; having recourse at the same time to the labours of Josephus, Wells, Whitby, Michaelis, Lightfoot, Beausobre and L'Enfant, D'Anville, Calmet and his erudite and industrious editor, the authors of the *Universal History*, and others. Nor have the contributions of modern travellers been neglected, as the various illustrative information derived from Maundrell, Shaw, Hasselquist, Clarke, Richardson, Burckhardt, Buckingham, Jolliffe, and Captains Irby and Mangles, will sufficiently attest. The author much wished that he could have been at liberty to enlarge on the geography of Palestine, but his limits rendered this impracticable. He has therefore been obliged to content himself with exhibiting the general features, divisions, and phenomena of this interesting, and once delightful spot of the globe.

"Of the maps accompanying this chapter, the author will only say, that upon them he has bestowed no trifling labour; and yet, after all, he sees much reason to solicit the indulgence of those who may inspect them. They who know the difficulties of the subject will not be surprised that he should have sometimes erred.

"Chapter 3, which treats of the *Political Antiquities of the Jews*, has been drawn up after a careful examination of Lowman, Lightfoot, Michaelis, Godwyn, Calmet, Jennings, Lamy, Fleury, Harwood, and such of the commentators and other writers as the author was acquainted with.

"Chapters 4 to 8, relate to the *Sacred Laws, Festivals, Places, Things, and Persons of the Jewish Church*; and it is hoped that they present a mass of information on these subjects—so important to a correct understanding of Scripture—as is not any where to be met with in so small a compass. The writers to whom the author has here been principally indebted are, Josephus, Lightfoot, Lowman, Lamy, Michaelis, Calmet, Godwyn, Jennings, and Dr. Brown, whose valuable work on the "*Antiquities of the Jews*," cannot be too highly commended. Where he has seen occasion to differ from preceding writers, he has generally given the reasons which have influenced his judgment.

"Chapter 9, on the *Corruption of Religion, and Religious Sects among the Jews*, does not require to be more distinctly noticed.

"Chapter 10, on the *National and Domestic Customs of the Jewish People*, embraces, it is presumed, much information which will contribute to the illustration of Scripture. In addition to the writers who have professedly written on Biblical Antiquities, most of whom have been al-

ready enumerated, much aid has been derived from Harmer, Taylor, and Burder, and also from some eastern travellers, who have either escaped the notice of these writers, or appeared subsequently to the publication of their respective works. The illustration of Scripture incidents and expression has been constantly kept in view throughout this part of the work.

"Chapter 11, contains a notice of various customs and opinions, not adopted by the Jewish people, but to which there are either direct references or incidental allusions in the sacred writings. In this chapter the author has been chiefly indebted to Dr. Harwood, whose 'Introduction to the Study and Knowledge of the New Testament' contains some masterly disquisitions on subjects of this nature, but which, it is to be regretted, are mixed up with much that is erroneous and dangerous with respect to Christian doctrine.

"In the Appendix will be found a table, comprising such a distribution of the whole Scriptures as that they may be read through in chronological order, once in the year. For this the author is indebted to a friend, who originally drew it up for publication in the Scripture Magazine, where it may be seen with the addition of the sacred seasons and remarkable events of the Bible."—pp. i-vii.

This long extract, which, under existing circumstances, we thought ourselves bound in justice to give, presents the plan of the whole work before the reader. He has only to compare it with Mr. Horne's Critical Introduction, to see that the plan of the two works differs materially. To enable him to make this comparison, we here add, as due to Mr. Horne, the whole of his preface to his abridgment.

"The little manual, now offered to the public, has been undertaken in consequence of requests long since communicated to the author, and frequently repeated, that he would prepare an analysis or abridgment of the four octavo volumes of his larger 'Introduction to the Critical Study and Knowledge of the Holy Scriptures;' as an assistant to the studies of gentlemen at the universities and other seminaries of theological literature, as also of those individuals who may respectively possess that work, and to whom such an auxiliary would be acceptable. At the same time, the present volume has been so arranged, as to form a comprehensive guide to the study of the Bible,

adapted to the use of GENERAL READERS: it will be found to contain.

"I. A Summary of the Evidences of the Genuineness, Inspiration, &c. of the Holy Scriptures, refuting the most modern objections of Infidels;

"II. An Outline of the Literary History, and Interpretation of the Bible;

"III. A Compendium of Biblical Geography and Antiquities; and,

"IV. Introductory Prefaces to the several Books of Scripture.

"In preparing this manual for the press, the order of the larger Introduction has generally been followed; the parts and books, into which it is divided, corresponding with the volumes and parts of volumes in that work. Those bibliographical, critical, and other details only have been omitted, which either would not admit of abridgment, or which would be uninteresting to the generality of English readers. In lieu of the copious lists of books on every department of sacred literature, which are dispersed through his larger work, the author has subjoined, in an appendix, a catalogue of the most valuable books on the study of the Scriptures, principally those which are most easily to be procured, with their current prices, and accompanied with bibliographical notices, particularly of such expository and philological treatises as have appeared since the publication of the fifth edition of the author's larger Introduction. And he has also given a list of select chapters of the Bible, forming an epitome of the Old and New Testaments, adapted to perusal in the family or in private, together with chronological and other tables; which he trusts, with the Divine blessing on his labours, will contribute to facilitate the devout and attentive reading of 'the Holy Scriptures, which alone are able to make us wise unto salvation, THROUGH FAITH which is in Christ Jesus.'"—pp. iii, iv.

Will the writers of these two treatises forgive us, if we say, that after a candid examination of both, we think a better book than either might be made by the incorporation or judicious use of both. This can easily be accounted for. The very fact that the subject has been so frequently treated by others, while it assists, it embarrasses. The difficulty of avoiding plagiarism is very great; and the more sensitive that a writer is on this point, the more difficulty he must feel. Mr. Carpenter's work is deficient in a condensed

and connected view of the evidence, that the Bible is a revelation from God. This is given at far too great length again in Horne's Critical Introduction. There it is not an introduction, but a most prolix and fatiguing treatise, which keeps the reader far too long from the main object of his book. We are much better pleased with the abridgment of it in his compendium. With the addition of references to other works on the subject, it is sufficiently extensive for his larger work.

With the chapter on the dispositions and habits of mind necessary for a profitable perusal of the Bible, in Carpenter, we are much better pleased than with the few remarks of Horne on the moral qualifications for the study of the Scriptures. Much more might be said than is said by both on this most important topic. We have never been satisfied with Mr. Horne's rules of interpretation. This he is aware that we expressed at the first appearance of his work. They are too numerous—his distinctions are too refined, and often tend to perplex rather than to assist. If the disciples of the modern school of Germany err on the side of *literalizing* every thing, those of the school of Fracnk have erred on the side of *spiritualizing* every thing. It is immensely difficult to get men to exercise their common sense on the meaning of the word of God; and in dependence on divine illumination to interpret the Bible, as they would do another book produced at the same period, and under the same circumstances.

Mr. Carpenter's principles of interpretation are fewer than those of Mr. Horne, and correct as far as they go; but they do not comprehend enough, which indeed they could scarcely do, as he wrote only for English readers. To them, however, the judicious

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application of his general rules will afford important assistance. The one-half of the Popular Introduction is occupied with Scripture geography and Jewish antiquities. This is by far too large a proportion in such a work. Here, however, the author is quite at home, and naturally felt the great importance of subjects which he appears to have considered with great attention. But both Mr. Horne and himself, and many writers beside, estimate the importance of these topics far too highly in their bearings on the interpretation of Scripture. They are useful in their place; but a man may be profoundly acquainted with them, and yet make a very foolish commentator on the Bible. What is it to us to know to an hair-breadth the size of a Jewish sandal, and the forms and qualities of the knobs of the tabernacle, and the tassels of the High Priest's robe? Of how little consequence is it to ascertain the origin and windings of the rivers of paradise, and whether it was a serpent of a particular kind, or a baboon, which tempted Eve? On all these, men may write very learnedly and very wisely, and we have no objection to such discussions in their own place; but we do not think they throw great light on the Bible, as a communication of the will of God to men. Mr. Horne's smaller work contains quite enough on these departments.

To sum up the whole, and take our leave of this controversy. It is nothing to the general reader where the parties have got their materials. He has only to do with what is written. Mr. Carpenter's Popular Introduction is a sensible, well written, judicious book; combining a large portion of valuable matter, and calculated to afford important assistance to the humble inquirer, who only knows his mother tongue, and con-

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taining many hints and remarks fitted to instruct readers of a higher grade.

Of Mr. Horne's Compendium, we have yet to pronounce our opinion. The book, notwithstanding this foolish controversy, has greatly pleased us. It is quite an acquisition, as an analysis of his larger work, and as bringing many of its important points before us. It would form an admirable text book to any theological professor, and the general scholar will find it to his advantage to consult it, if he has not time to go into the multifarious details of the Critical Introduction. It is beautifully printed, contains a large quantity of matter, and the maps and other illustrative engravings and vignettes are admirably executed. If we understand the controversy aright, we are in a great degree indebted to Carpenter's work for Mr. Horne's analysis. If this be so, whatever damage the feelings and temper of the parties have sustained in this affair, the public are undoubtedly gainers. Could our opinion have any weight with the two writers, we would strongly recommend to them to stay further proceedings. An extension of the controversy can only do harm to both. It is unwise and unseemly for good men, while writing about the word of God, thus to contend. We have written most impartially and disinterestedly, influenced solely by regard to truth and righteousness, and to the interests of Mr. Horne and Mr. Carpenter, for both of whom we entertain very high respect. We have on this, as on former occasions, studied to exemplify the character of the impartial critic—

"Who to a friend his faults can freely show,
And gladly praise the merits of a foe."

A Biographical Portraiture of the late Rev. James Hinton, M. A., Pastor of a Congregational Church in the City of Oxford. By his Son, John Howard Hinton, Pastor of a Baptist Church at Reading. 8vo. pp. 384. With a Portrait.—Holdsworth. 10s. 6d.

ON the first perusal of this "Biographical Portraiture," we resolved to present a short outline of it to our readers. This we conceived to be due to the excellence of the deceased, and the influence which his christian and ministerial virtues possessed, during the period of his long residence in Oxford. The deserved celebrity of Mr. Hinton among our anti-pædobaptist brethren, as well as our feelings of regard for the author of the work before us, naturally led to the determination which we formed; and we shall now attempt, as briefly as possible, to effect our purpose.

The "Biographical Portraiture" is sketched, perhaps we ought to say *finished*, by the hand of filial affection. It might be naturally expected, that the recollections of a son would lead to some colouring and touches, that would betray allowable partialities. So far, however, is this from being the case, that we think the principal defect of the work arises from the suppression of feelings, and an evident intention to keep them in so complete a state of regulation, that no suspicion of an undue attachment might be formed. This is not the only instance in which we have found memoirs composed by near relatives, wanting in the glow, and ardour, and sympathies, which are so necessary to throw a warm and lively hue over the exhibition of character. Mr. Hinton's narrative, though distinguished by the most respectful and filial veneration towards his father, is marked by no indications, that would excite the slightest suspicion of unwarrantable prepossessions.

The principal object of the biographer appears to have been the illustration of the various excellences that distinguished the character of Mr. Hinton. For this purpose, he has arranged the different parts of his work under the topics of "*personal—ministerial—and public character*;" with subordinate sections, referring either to incidents in his life, or more specific exhibitions of temper and disposition. There is considerable ingenuity in the management of this biographical analysis; and the general style of the work is highly creditable to the piety, discrimination, and intelligence of the author. We confess, however, that we do not admire this mode of recording the memorabilia of eminent men. The parts of character thus considered in a state of dislocation, are so inseparable from each other, and so intimately blended and interwoven with any specific course of habits, that they cannot be estimated correctly on this principle of subdivision. No plan appears more natural or better adapted to the purposes of biographical composition, than to follow the order of time; tell the history of the individual as simply and succinctly as possible; introduce, in a chronological series, such letters and other documents as are necessary to the elucidation of the narrative—and then conclude by a "*portraiture*" of character, founded on the materials thus provided. We do not, however, think the less of the talent displayed in the work before us; though there is not that unbroken continuity of interest which is preserved in memoirs constructed on the principles we have stated.

The Rev. James Hinton was born in 1761, in the county of Oxford. At the age of eleven, he was placed under the instruction of his uncle, the Rev. Thomas Strange, of Kilsly, in Northamp-

tonshire. "Here he was frequently discovered writing his own ideas in his copy book, instead of the words exhibited for his imitation; writing, in fact, little essays, which he afterwards read to the other scholars. One of these led his esteemed preceptor to form the idea of his adaptation to the ministry." Mr. H. afterwards removed to Buckingham, frequently heard, "*in a barn*, in the parish of Tyngewich, the late Rev. Thomas Scott, and had the privilege of attending a prayer meeting, at which Mr. Newton, Mr. Scott, and *William Couper* were present, and poured out their hearts in supplication." Mr. Hinton afterwards joined a Baptist church at Chesham, and in consequence of the suggestions of the deacons, turned his attention to the ministry. He entered the academy at Bristol in 1784, and in 1787 became the pastor of the "*Congregational Church*" in Oxford; for so it appears the Baptist church in that city is designated, on account of its being founded on the basis of open communion, for the author's church is referred to in the usual form. Are we to infer from this, that the society at Reading is not congregational? We confess, it would be gratifying to us, if some generic designation were applied to all churches formed on evangelical and congregational principles; and should hail with satisfaction any plans by which a cordial and effective co-operation, without sectarian distinctions, could be secured and perpetuated.

After proceeding thus far in the memoir, we are diverted, as we think, unhappily from the course of narration, to a long chapter on Mr. Hinton's "*religious experience*," containing extracts from his diary;—a mode of illustration, in reference to private and devotional habits, which always appears to us of questionable value,

whatever materials for narration it may occasionally supply. The author has well remarked of diary-records, that "it is comparatively easy to write as though we felt, and when we have written, to give ourselves credit for feelings, both the power and existence of which, if we should endeavour to express them in prayer, we should have much cause to suspect; but prayer itself admits of far less delusion; it is the attitude in which the evils of the heart are most surely discerned, and all that is holy most effectually cherished."

The subsequent chapters in the work record Mr. Hinton's marriage, and furnish several interesting developments of his character in private life. In all the domestic and social relations which he sustained, he appears to have been most exemplary and amiable; and we doubt not the influence of personal worth was most powerfully felt in all his pastoral and ministerial connexions. We could with pleasure extract many valuable passages, in reference to his parental affection and fidelity, his "pulpit experience," and his pastoral management; but we think the following matter of *history* is worthy of being known, as illustrative of the temper and spirit of Oxonian loyalty and orthodoxy about thirty or forty years ago!

"It was in connexion with the evening lecture that the first troubles of Mr. Hinton's ministry arose. An audience so constituted as we have seen this to be, was likely to be a disorderly one; but the principal disturbances were occasioned by the behaviour of some members of the University. It is with sincere regret that this reference is made. Cherishing (as the subject of this memoir always did, and taught both his family and flock to do) the highest respect for the University of Oxford as a body, it would be gratifying to bury in oblivion every thing which may cast a shade on its name, or on any of its members; more especially considering the effectual manner in which the grievances of the Dissenters were at length redressed, the great improvement, both in spirit and in discipline, which thirty years have witnessed,

and the esteem in which the subject of this memoir was subsequently held. If, however, the facts of his life are to be recorded, as a matter of historical truth it must be stated, that among the members of the university who attended his ministry, were some who did, in the most violent manner, disturb and interrupt it. It would be in order that no more might be stated on this subject than is strictly true, and that no suspicion of unworthy feeling might arise—that, in truth, as little as possible might be said, and that a veil might be drawn over the most flagrant details—if we presented to the reader a copy of one of the informations, laid upon oath before the first acting magistrate of the university. But even this shall not be done, nor shall any thing be told but the fact, that it was frequently very difficult for the preacher to continue the service, and sometimes impossible; on some occasions the worship being suspended for a time, until tranquillity was restored, and on others the congregation being prematurely dispersed, as the suppression of the tumult was impracticable. In these difficult circumstances, he conducted himself with uniform coolness, propriety, and dignity. There was, indeed, something in his quick eye and penetrating manner, which enabled him to maintain a very effective general control over his congregation: and when he could not do this, he never lost the command of himself. He well knew the strength of his appeal to the laws of his country, and calmly had recourse to them. The persons employed in attempting to preserve order (of whom Mr. Bartlett, whose conduct was most admirable, was the principal) simply requested of a disturber his 'name and college,' which no gentleman could refuse: it was afterwards intimated that, unless an apology was made, a prosecution would be instituted. By the adoption of these measures the most stubborn were ultimately subdued; and acknowledgments were generally made, in order to prevent the ulterior proceedings. One of these documents, which is altogether official, having been signed in the Vice Chancellor's court, we may be allowed to insert.

'Oxford, 4th Dec. 1789.

'Whereas the congregation of Protestant Dissenters assembled for divine worship in their chapel, in St. Peter-le-Bailey, in the city of Oxford, was on Sunday evening last, the 29th Nov. 1789, very much disturbed and disquieted by several gentlemen of the university of Oxford, and particularly by Mr. — of — college in the said university; and whereas I, — of — college in the said university, being present at the time and place above mentioned, did by my presence, and some parts of my conduct,

encourage and support the aforesaid ——— in his ill behaviour towards the said congregation, and particularly the Rev. James Hinton their minister, for which conduct of mine the said congregation was about to commence an action at law against me:—I do hereby acknowledge my conduct above mentioned to have been deserving censure, and contrary to the laws of this realm; and I do hereby heartily thank the aforesaid congregation of Protestant Dissenters for their lenity in laying aside their intended prosecution against me; and I do hereby faithfully promise never to give them cause for the like complaint in future.

‘Witness my hand, this 4th day of

Dec. 1789.

(Signed) ———.

‘Done in the presence of us,

(Signed) JAMES HINTON,
JOHN BARTLETT.’

“There was, however, notwithstanding these measures, so much ill behaviour of a less flagrant but very annoying kind, that it was at length found necessary for the university to enforce the statute entirely prohibiting the attendance of its members: tranquillity then became the general characteristic of the congregation, the occasional disturbances being excited merely by the freshmen of the season, and being speedily quelled. Of late years unpleasant circumstances of this nature have very rarely, if ever, occurred; and it is surely not too much to hope that they will never be repeated.”—pp. 129—132.

In this connexion, we deem it proper to introduce an account of the persecution that Mr. Hinton suffered at Woodstock, not long after the period above referred to, and which we have no doubt originated in the same general causes that produced the irritating insults to which the congregation at Oxford had been exposed. The narrative may well excite our thankfulness, for the altered tone of popular feeling, on the subject of religious liberty, and the improved spirit of modern times, though there are still occasional manifestations of a tendency to intolerance. We give the account in Mr. Hinton's words.

“Early in the spring of the year 1794, I was requested by several of the inhabitants of Woodstock, some of whom had frequently heard me at Oxford, to preach to them at the house of Mr. Boulton,

which was situated opposite the Marlborough Arms Inn, in that town, and was duly registered for that purpose at the quarter sessions at Oxford.—The commencement of our labours was fixed for Sunday, May 18, on which day I was to preach. On the Monday preceding I went to Woodstock, and visited three families, who appeared to be worthy people; and I was informed that several other families were desirous of the worship of God among them, in the mode in which they had been used to enjoy it in other places, but of which they had been deprived since their residence there. Conceiving it right to forward their pious wishes, and having been quite unused to fear in the pursuit of my duty, I was rather surprised to find Mrs. Boulton uneasy at the clamours of some vulgar people, who had threatened to break the windows, &c. Having always found the laws of my country fully adequate to my protection, I had no doubt but they would be so in this instance. At once to remove, however, all uneasiness from my friends, and all charge of imprudence from myself, I immediately waited on Henry Metcalfe, Esq., then Mayor of Woodstock, whose behaviour was such as I naturally expected from a gentleman and a magistrate: I claimed his protection for myself and the house, both being qualified; and having particularly informed him of the time and place of our meeting, I received the pledge that there should be no disturbance. With this assurance I came home, very much satisfied; and on the ensuing Lord's-day I went to Woodstock, without any apprehension of danger, accompanied by my kind friend Mr. Bartlett, on horseback, while four other persons, whose names are Hugh Barnard, Thomas Brock, Jeremiah Hooper York, and John King, went on foot. About a quarter past six in the evening the service commenced, very peaceably; the congregation consisting of about thirty persons, besides children, perhaps fifty in all. After prayer and singing, I endeavoured to begin the sermon, taking for my text, Matt. xvi. 26. ‘For what is a man profited, if he gain the whole world and lose his own soul?’ but at this instant a mob arrived, to the number of three or four hundred persons, one fourth of whom were Irish recruits. They were extremely noisy, and many of them began to rush into the house. With those who first came in I expostulated with apparent success; but a second set being more refractory, I spoke of the protection of the law, and the consequences of their breaking it, which last argument produced some effect on them also. Another and more numerous company, however, still crowded the passage, armed with a well-pole and a scale-beam, which they thrust in among the hearers, using at

the same time much abusive language. These implements were secured by some friends, and a little respite was gained, though it was of short duration. I attempted to go on with the discourse, but there were too many speakers for any one to gain much attention: Some insulting language from persons in the room, and much noise and indecent behaviour on the outside of the window near which I stood, together with every symptom of increasing mischief, obliged me to break off the service and dismiss the congregation.—When all had left the house, I still hoped the mob would disperse: but they gathered round the inn, and some of them even came into the room in which we were. I began now to be somewhat concerned. A person was pointed out to me, whom some of my friends knew to be one of the Woodstock constables. I asked him if he was so, and he replied in the affirmative. I claimed his protection, but he positively refused it, because (as he said) he had ‘no order from the mayor.’ I therefore wrote a note, and sent it to the mayor, entreating him to interfere and suppress the riot: but the messenger brought an answer that gave me little hope of any speedy succour. Meanwhile the landlord and landlady were urging us to depart at one door, as the mob was pressing in at the other; and, indeed, there was no alternative. The friends on foot set out at the front door, while Mr. Bartlett and myself mounted at the back gate, closely followed by a most ill-looking Irish recruit, who was armed with a short stick or bludgeon, (as were also many others,) and who, on our mounting, set up a terrible noise, which appeared to be the signal to his companions that we were going. At this instant we might have escaped by a back road, as we had good horses; but as our friends were gone the other way, we determined rather to share their fate than to leave them to the mercy of the mob, though we were not then apprehensive that they would be allowed, within a few yards of the mayor’s house, and without interruption, to proceed to such dreadful outrages as we presently experienced. Whilst we had been mounting and coming round the corner of a lane, closely followed by the above mentioned recruit, who cursed us more bitterly as we approached his companions, they had been shedding the blood of our friends. We saw a considerable quantity of it (and this was the first thing that truly alarmed me) lying on the stones in the street, and over it stood a middle aged man, an inhabitant of Woodstock, swearing with all the fury of a demon.—At this instant a handful of dirt struck me on the left side of my head; I saw the man who threw it, who appeared to be a corporal: and at the same time the recruit who had

followed us from the inn began most violently to beat the horses on which we rode. I attempted to run back, but in a moment we were surrounded; every way of escape seemed closed, and all attempts equally perilous. The mob had now left pursuing our companions, and stones came thick upon us from all quarters. A stroke from a bludgeon totally disabled my right hand. I could however hold up my arm, which I did, and thus prevented repeated and violent blows (it is impossible to say how many) from reaching my head; but my arm was miserably bruised from my shoulder to my wrist. Having no alternative but death, we set ourselves to press through the mob towards Oxford. For this purpose we placed our horses abreast, and spurred them sharply; when, as though conscious of their situation, they reared and galloped with great force, but without in the least degree separating from each other, so that the rioters were compelled to fall back on each side of the road, and open a way for our advance. Every one who could come near struck us with a bludgeon, or stone, as we passed, and each of us was violently bruised on the side open to their assault; but one side of each being sheltered by the position of the other, we were enabled to maintain our seats and effect our escape.

“When we had got a little before the mob, I discovered Mr. Barnard, who had just strength enough to crawl out of a ditch into which the cruel wretches had thrown him, having first so covered him with wounds and blood that he exhibited one of the most dismal spectacles I ever saw. Mr. Bartlett rode up to him, the rioters still pursuing at the distance of about two furlongs. ‘Barnard,’ said he, ‘these wretches have almost murdered you, and they are coming up again; but come, we will take you with us.’ The poor man was hardly capable of reply, for his speech was almost gone, and his senses seemed to waver; but he urged us to save ourselves, and leave him to a death which it seemed now impossible to avoid. ‘I will not leave you,’ said Mr. Bartlett: ‘if they kill you they shall kill me too. Come, be cheerful; ‘tis a good cause, and we will die together.’ I rode up in the instant, and we contrived, though with great difficulty, to fasten his arms across the front of our saddles, and to drag him along between the horses. About three quarters of a mile from the town, the mob left us; and at the distance of a mile and a half we stopped, obtained some relief for Mr. Barnard, and waited for the rest of our companions, who had escaped by different roads, and were, all but one, severely wounded. With much gratitude to Heaven that no life was lost, and with joy and tranquillity of spirit which I have

seldom felt, I assisted to bring home our friends, whose account on oath of what passed while we were separated, was as follows.

"Immediately on their quitting the inn, the recruits and towns-people surrounded them and obstructed their way; and the soldiers endeavoured to enlist them, by forcing money into their pockets and coat sleeves. Expostulation was useless, and in truth did but increase their violence. Mr. Brock was almost brought to the ground by a blow between the shoulders; and perceiving one of them putting a shilling into his pocket, he pushed it away with his hand. This was highly resented by the recruits, who immediately laid on him in a most cruel manner; and he, perceiving that his life depended on his using the means of self-defence, exerted himself with so much energy as, after receiving many wounds, to effect his escape. Mr. Barnard was not so fortunate; being somewhat in years, he was not able to make any resistance. By the force of many bludgeons striking at once, he was brought to the ground at least ten or twelve times successively, the mob just giving him time to rise, in order to have the brutal pleasure of knocking him down again. Deaf to all his intreaties for mercy, they at last threw him into a ditch, and while lying there one of them (he believes a serjeant) gave him several dreadful kicks on the ribs, and then called off the men. Mr. York likewise took his blows without resistance, but, being young and active, he escaped better than Barnard, who will probably retain the effects of his ill usage all his days."—pp. 255—261.

It might have been supposed, that all the measures necessary for legal redress would have been promptly adopted. It seems, however, that either a deficiency of energy marked the proceedings of those who sought that redress, or the peculiar character of the times rendered the hope of ultimate success a matter of uncertainty. "Some powerful adversary," whose name is not mentioned, is referred to by the biographer, as the instigator of the disgraceful transaction; while the soldiers and the mob were the mere tools of ferocious intolerance. It is not improbable, that the well known political sentiments of Mr. Hinton, which were no doubt favourable to his influence

at Oxford, materially affected the spirit of the measures necessary for redress, and rendered him, on various grounds, unwilling to maintain a prosecution, which might have implicated him, however unwarrantably, in the suspicion of questionable loyalty. The "adversary" referred to, "calculated upon court influence to obtain impunity for the crime; and in this instance the calculation was correct!" From a subsequent part of the narrative, it appears that Mr. Hinton was so much in the habit of approving "*court measures*," that at a public meeting held in Oxford, he thought pretty much with "the court party," on the subject of the memorable *Manchester* tragedy! It is certain that Dissenters owe no debt of gratitude to the adherents of that political system, which maintained for so many years an uncontrolled ascendancy in the government of this country; and we regard the influence of another system, and of principles far different from what obtained thirty years ago, as the true security for the equitable administration of those laws, which throw the shield of protection over the great interests of religious liberty.

The extracts from the correspondence of Mr. Hinton furnish the most valuable parts of the volume before us, and present interesting proofs of his tenderness, discrimination, and fidelity. Numerous passages may be read by young ministers with peculiar advantage, and may suggest prudential hints of considerable importance, in reference to those occasions of inconsistency or discord that sometimes take place in dissenting churches. If the results of matured wisdom and experience could be secured in some permanent form, for the guidance of young pastors, in some of the delicate and difficult

circumstances in which they are placed, they might prevent much painful solicitude, and often supply the best materials for a wise and judicious administration of pastoral duties. "They that rule well, are worthy of double honour;" and to this truly honourable class Mr. Hinton unquestionably belonged. The fruits of his wisdom and consistency were manifest in the prosperity of the church, in the harmony of its members, and the undoubted tokens of the divine approbation.

We need say nothing more as to our views of the character of Mr. Hinton, and the portraiture drawn by his son. The former was marked by a rich combination of the mild and gentle virtues which adorn the Christian life, and "put to silence the ignorance of foolish men;" and the latter we most cordially recommend to the perusal and imitation of our readers.

Memoirs of the Life and Writings of Lindley Murray: in a Series of Letters written by Himself. With a Preface and Continuation of the Memoirs, by Elizabeth Frank. 8vo. pp. 280.—London: Longman and Co. Price 9s.

THE subject of this memoir contributed so much to the improvement of one important branch of education; his name has been so long connected with the earliest lessons of instruction, received by a large proportion of the present generation, that the work now before us must, we think, be an object of extensive and considerable interest. As to ourselves, we are not ashamed to own that we felt an earnest wish to peruse an accredited biographical account of Lindley Murray; and we have not been disappointed of the pleasure we anticipated, whether we refer to that part which is auto-biographical, or to the additions fur-

nished by his well-qualified friend. Both are distinguished by correct views of the great purposes of human life, and the appointed medium of salvation through Jesus Christ, expressed in language at once chaste and lucid in a very eminent degree. We only regret, that Mr. Murray should have interdicted the publication of any of his letters, except those which were expressly written with the view of being thus presented to the public, and which compose the former part of this highly interesting volume. We have no doubt but that this account might have been extended with great advantage by a judicious selection, such as, we are confident, would have been made by the lady to whom his papers were consigned, and to whom we are indebted for the completion of the work now under consideration. We have no suspicion that Lindley Murray was at all likely to impose upon his readers designedly, by the slightest incorrectness of representation; but we wish occasionally to see our friends in their every-day dress, and are quite satisfied that the subject of this memoir could never have presented himself before us without producing feelings of esteem, or of admiration. Perhaps, too, a judicious selection from the other MSS. of Mr. Murray, whose correspondence, it is probable, was extensive, while it would have given greater variety, where much of incident could not be expected, would have prevented that appearance of lengthiness, of which we confess we were rather sensible towards the close of the volume. While we mention this, we beg, however, to be understood as not complaining, and can readily excuse what we here allude to, in one who has long been favoured with an intimacy which could not

be otherwise than highly interesting and important.

Mr. Murray was a native of North America, born at Swetara, near Lancaster, in the State of Pennsylvania, in the year 1745. He was originally intended for mercantile pursuits, a line in which his father had accumulated considerable property. Literary acquirements, however, were more congenial with his taste, so that after several fruitless attempts, on the part of his father, to reconcile his mind to business, he was at length, in some measure, suffered to follow the bent of his own inclination. The law afterward attracted his attention, and having obtained the concurrence of his parents, he was placed with Benjamin Kissam, Esq. of New York, a man of eminence and integrity as a counsellor. After four years he was called to the bar, and received a licence to practice both as counsel and attorney, according to the custom of that time in all the courts in the province of New York. Soon after he had commenced business, some circumstances rendered it proper, that he should make a voyage to England, from whence he returned in the year 1771. He then resumed his practice at New York, where his business proved successful, till the breaking out of the American war. This occurrence, united with an impaired state of health, induced him to leave New York, and fix his residence in the district of Islip, on Long Island. There he spent about four years, chiefly in shooting and fishing, a line of conduct he afterwards regretted, as at best a waste of time. At the close of this period, he returned to New York, and as the practice of the law had been superseded, he entered into a mercantile concern. In this he was prosperous. Every year added to his capital, till about the period of the establishment of American

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Independence, he found himself able to gratify his favourite wish in retiring from business. He purchased a country seat on the banks of the river, about three miles from New York. Here, however, the enjoyment which he promised himself was of short duration. Even before he had removed to this residence, the tone of his muscles was so much impaired, that he could walk but little; and though he had flattered himself that his delightful retreat would restore him to his usual state of health and strength, season succeeded season without his experiencing any salutary effects. He was then induced to try the advantages of travelling; but from this he derived no permanent benefit. At length, agreeably to the advice of his medical attendant, he determined upon removing to England, and accordingly embarked for this country about the close of the year 1784. He arrived in five weeks, and finally settled at Holgate, in the neighbourhood of York.

This rapid sketch has brought us to the most important period of Mr. Murray's life, though to him the most afflictive. The muscular weakness, mentioned above, continued to increase, though with some slight but very transient indications of amendment, until at length he became unable to walk, and was wholly confined to his room. To this dispensation, it is much more than probable, we are indebted for the several very useful works from which his name has become so extensively known. It cannot be necessary, that we should enumerate those works: we will advert, however, to the circumstance which led him to compose his principal one, his English Grammar.

"Some of his friends established at York a school for the guarded education of young females, which continued for several years. Mr. Murray, strongly re-

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commended that the study of the English language should form a prominent part of instruction. The young persons, employed as the first teachers, not being sufficiently qualified in this respect, he kindly undertook to instruct them at his own house; and for their use he made some extracts from Blair, Campbell, and other writers, which afterwards formed the basis of the Appendix to his English Grammar. By these young teachers he was much importuned to write an English Grammar, for the benefit of their pupils, on the same plan of simplicity, clearness, and regular gradation, which he had pursued in his verbal instructions. Their requests were sanctioned and enforced by the superintendents of the school, and by some other friends: he was at length induced to comply. In preparing the work, and consenting to its publication, he had no expectation that it would be used, except for the school for which it was designed, and two or three other schools, conducted by persons who were also his friends. Such was the humble origin of his Grammar."—p. 250.

It is generally known, that Mr. Murray belonged to the Society of Friends, though we perceive nothing of the peculiarities of that denomination in any part of his writings. Indeed, he appears from these memoirs to have formed his religious sentiments with far less regard to any peculiarities of confined application, than to those broad principles, which are usually, and for the sake of conciseness, designated evangelical. On the doctrine of human depravity, and justification through the merits of Jesus Christ, there are, in the course of this volume, many clear and satisfactory avowals. With regard to the Sabbath, we were much pleased with the following declaration, because we have certainly met with several members of the Society of Friends, who seemed to us to have defective apprehensions as to its obligation, and to view it rather as a matter of expediency, than as a subject of strict and positive injunction.

"He had a great and increasing regard for the Sabbath; he was highly sensible

of the propriety, and even necessity, of a due observance of it; considering it as a day peculiarly set apart for social worship and private meditation; a day of rest from worldly business; of suspension, as far as possible, from worldly care; and of preparation, by religious exercises and services, for that happy world, where the redeemed of the Lord celebrate a perpetual Sabbath. One small instance of his reverence for the Sabbath, may not improperly be adduced. He took much pleasure in reading a daily newspaper; but that he might not, on any occasion of peculiar interest, be induced to look into it on the Sabbath day, he did not, on that day, receive it into his house; but read, or heard read, two papers on the following day. In one of his manuscripts he observes:—"The public worship of the Almighty is a special duty of all men; resulting from the relation in which we all stand to God, as our creator, preserver, and benefactor. Common benefits demand common and united thankgivings and praises. That this great duty ought to be frequently performed is evident, from the nature of it, and the end which it has in view. If a day of religious rest and social worship did not often occur, there would be danger that the sense of gratitude of God, and of entire dependance upon him, would languish, if not expire, in the minds of men. That the observance of a weekly Sabbath is entitled to distinguished regard, and is supported by divine authority, appears from its being a part of the Ten Commandments; and written, as with the hand of God, on tables of stone, among moral precepts of the highest importance. If an institution of this kind had not been intimately connected with the religious welfare of men, it would not have been classed, in such a manner, with duties of the most interesting nature."—pp. 196, 197.

Miss Frank is particular even to minuteness, with regard to the character and habits of Mr. Murray. At page 154 we have the following passage:—

"Soon after he came into his sitting-room in the morning, he took his breakfast; after which his wife, or some one of his family, read to him a portion of the Scriptures, or of some other religious book. Horne's Commentary on the Psalms, and Doddridge's Family Expositor, omitting the notes and paraphrase, were the books which he chiefly used for this purpose, and also for his evening meditation. After a short pause he proceeded to transact the business of the day. . . . Religious reading in the family, and meditation, closed the day."

Upon reading this passage we were sorry that we had not an opportunity afforded us of introducing to our readers an individual so intelligent, and evidently so much under the influence of devotional feelings, as an advocate for what is, in general, among professors of serious piety, regarded as an important part of family religion—united, audible prayer. If there is an opinion, even among the more pious of our esteemed fellow-christians, members of the Society of Friends, either that this is not a duty, or that it should be deferred till some special and appropriate influence is experienced, we think the sanction of Mr. Murray to an opposite view of the subject, would have been of very considerable importance; and we see no reason to believe that mere mental prayer, when acceptable to God, is less a matter of gracious influence than that which is likewise audible.

There is one passage more which we will take the liberty of quoting, because the sentiment expressed at the close of it so perfectly coincides with our own views, and because we wish it may be very deeply impressed upon the minds of all who have committed to them the care and education of young persons.

"Whatever might be my follies and actual deviations from the line of rectitude, my principles were never disturbed by infidelity and scepticism. I always had the happiness, since I was capable of reflecting on the subject, of having my sentiments fixed in favour of the Christian religion; and no arguments that I ever met with, in company or books, had any injurious effect upon me. Some of my acquaintance were either deists or sceptics; but I always found replies to their reasonings, which perfectly satisfied my mind. This happy persuasion I attribute, under divine providence, to my having occasionally looked into, early in life, Leland's View of the Deistical Writers; Butler's Analogy of Religion, Natural and Revealed, to the

Constitution and Course of Nature; Sherlock on Providence; and Sherlock's Discourses. These books, with some others, were the means of communicating to my mind such a survey of the Christian religion and the divine economy, that I was never much, if at all, embarrassed by the plausible schemes and objections which men of prejudiced minds and short-sighted views of religion had fabricated and produced. I am firmly persuaded, that the perplexity and doubts, with regard to Christianity and its ordinances, which many sensible and well-disposed minds have encountered, and the absolute infidelity of others, may be fairly attributed to the scanty information which they received on these subjects, during the period of their education, or that by which it was immediately succeeded."—pp. 27, 28.

In closing our remarks on the memoirs of Lindley Murray, we must be allowed again to express our regret that the work could not be extended, by extracts from his correspondence, and other manuscript remains. We have no doubt but that among the papers of so distinguished an individual, there is much that would be acceptable and useful to the public, and which would tend further to illustrate the piety, the correct literary taste, and the general intelligence of one who spent the latter part of his life so much to the advantage of society, but respecting whom, from the peculiarity of his corporeal afflictions, little was known beyond what might be inferred from his writings. How far we are morally bound, in cases of this nature, by the dying injunctions of our friends, is a question upon which we do not at present feel disposed to enter. We know, from instances which we have no doubt will readily occur to the minds of some of our readers, that highly-gifted individuals sometimes form an estimate of their own writings very much below that which is formed by all other persons who are capable of duly appreciating their value.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

SERMONS, by the late Rev. John Russell, Minister of Muthil: with a Prefatory Address and Biographical Sketch, by Thomas Chalmers, D.D. And a few Sermons by the late Rev. John Russell, of Stirling. Glasgow. London: Hamilton and Co. 8vo. 1826. 12s.—Of these Discourses, twenty are by the son, who died in the prime of life, and the midst of his usefulness; and four are by the father, who died after having attained to a good old age, a few years ago. They were both very excellent Ministers of the Established Church of Scotland, and eminently devoted Christians. The volume is printed, partly at least, we believe, for the benefit of the son's family. The sentiments which pervade the discourses are highly evangelical and practical; and show how deeply interested both father and son were in the spiritual good of their hearers. The prefatory address and notice by Dr. Chalmers, contain some admirable thoughts on the law, considered in two aspects, "as that by which, when we imbibe the virtues which it enjoins, we build up and beautify a personal character; or that by which, when we satisfy the demands that it prefers, we acquire a title both to the full enjoyment of its rewards, and to a full exemption from its penalties." In prosecuting this distinction, the Doctor shows, in a manner peculiarly his own, how the law thus proves "a safeguard, both against the errors of legality, and the equally pernicious errors of Antinomianism." We recommend a special attention to the prefatory address, and consider the sermons well entitled to general patronage.

DISCOURSES ON THE DUTIES AND CONSOLATIONS OF THE AGED. By Henry Belfrage, D.D. Falkirk. Edinburgh. London: Whitaker. 12mo. 1827. 8s.—Dr. Belfrage is already advantageously known as the author of several useful works, "The Monitor to Families," "Discourses to the Young," &c. In this volume, he addresses himself to a class of persons perhaps too much neglected, and whose attention it is in many instances difficult to secure to religion. The volume contains twenty discourses on a considerable variety of subjects, all of which are treated in a very judicious and scriptural manner.

We should have been pleased had the line of demarcation between the genuine Christian and the mere professor been more distinctly and constantly marked; for much deception, we fear, is practised by many aged persons, who mistake the subsiding of the force of the passions, and dissatisfaction with the world, for the influence of religion and the hope of heaven. We wish also, that a full statement of the Gospel had been more frequently introduced. The volume is adapted to be useful.

THE CITY OF REFUGE: a Poem in Four Books. By Thomas Quin. Second Edition, with Corrections. London: Wightman and Cramp. 12mo. 1827. 4s.

ORIGINAL HYMNS AND MORAL POEMS FOR CHILDREN AND YOUNG PERSONS. By Richard Mathews and E. London: Wightman and Cramp. 18mo. 1827. 1s. 6d.—We are glad to see a republication of the City of Refuge, which contains some very good passages. The hymns by Mr. Mathews and his friend E., are also respectable, and many of them well suited to interest and improve the minds of the young persons for whose benefit they are chiefly intended. We are increasingly convinced, that there is a vast deal of prejudice even in the religious world against religious poetry. It is quite the fashion to praise the irreligious school of the muses, and to express contempt for all the productions of those who have devoted, and some of them with very happy effect, the powers of a sanctified imagination to the service of religion. Till such men as Byron, Moore, Scott, &c. cease to be worshipped by the saints, and their works purchased by the professedly religious world; while the poetical genius of Christianity is despised and neglected—it is vain to expect that sacred poetry will flourish, or that religious poets will devote their hours to the improvement of a thankless and ill-judging generation.

LETTERS, Written by S* S***, during her last Illness.** Second Edition. London: Hamilton and Co. 1827. 12mo. 1s. 6d.—These letters were printed, but not published before. We were favoured with a copy of the first edition, and greatly admired the ardent and

amiable disposition of the writer—the tranquil manner in which she endured a long and trying affliction—the desire she manifested to be useful to her friends, and to comfort them in the prospect of her death; and the Christian fortitude with which she encountered the pangs of separation. We are sure our readers will thank us for bringing these letters before their notice.

ORIGINAL TALES FOR CHILDREN. 2 vols. London: Westley and Davis. 24mo. 1827.—This is an admirable little work for young persons. The good sense, sound principles, and easy manner of communication which distinguish the tales, entitle them to a prominent place in the juvenile library.

CATECHISM OF DIVINE REVELATION, and the Evidences of the Christian Religion: for the Instruction of Youth. By Richard Ayliffe. With a commendatory Preface, by Dr. Bogue. Third Edition, 36mo. London: Westley and Davis. 3d.—The former editions of this little work, we believe, escaped our notice. We embrace the opportunity of a third edition, to invite the attention of our friends to it. The evidences of revelation have been too long neglected in our systems of education. A better little work for Sunday-school children, and the children of religious parents in general, than Mr. Ayliffe's Catechism, we do not know. We cordially add our recommendation to that of the deceased and venerable Dr. Bogue.

NARRATIVE OF A TOUR THROUGH HAWAII, OR OWYHEE; with Observations on the Natural History of the Sandwich Islands, &c. By William Ellis. Second Edition, enlarged. 8vo. pp. 480. 14s. Hatchard, 1827.—The first edition of this interesting volume has already been noticed in our work; and we refer to this new edition with increased satisfaction. It contains forty additional pages of letter-press, and three extra plates, together with a map of the Sandwich Islands. We rejoice that the work of this esteemed and intelligent missionary has attracted so large a measure of public attention, and trust this enlarged edition, for his sake, as well as for the sake of the great cause of missions, will obtain an extensive circulation. One of the new plates contains a portrait of the author; it is, however, as a likeness, very inferior to that which appeared in the last number of this Magazine.

THE YOUTH'S BIBLICAL AND THEOLOGICAL COMPANION; in which the Author has endeavoured to explain the principal Terms of the Sacred Scriptures; to unfold the great Doctrines of Holy Writ; to elucidate difficult Passages of the inspired Volume; and reconcile its apparent Contradictions. This Work also contains more than six hundred appropriate Quotations from the most celebrated Poets of ancient and modern times. By the Rev. Thomas Wood, of Jewin Street. London. 12mo. pp. 504. 7s. 6d. R. Baynes. 1827.—The title-page of this volume is not its best recommendation. If we had been unacquainted with the character and principles of its esteemed author, we should have had some prepossessions not quite favourable to the work, from the *ad captandam* style of the announcement. On this account, we would frankly advise the removal of this *prima facie* objection, in the second edition, and a transfer of the greater part of it to an advertisement.

This book is a bible dictionary on a new plan, and contains a considerable portion of useful and interesting information. We are scarcely prepared to say that it answers *all* the ends announced in the title, and therefore think, that if the promise had been less, the performance would have appeared greater. It furnishes, however, on a great variety of subjects, information that is both instructive and entertaining. The poetical selections are generally of the most appropriate character, and are sometimes introduced with peculiar felicity and effect. The sentiments of Mr. Wood are uniformly evangelical; and though on some subjects we might feel hesitation as to the correctness of his definitions and explanations, we sincerely commend the volume, and especially to those to whom works of greater elaborateness and research may not be accessible.

THE FEMALE MISSIONARY ADVOCATE, a Poem. Holdsworth. 32mo. pp. 96. 1s. 6d.—We sat down to the perusal of this little work with exceedingly moderate expectations, imagining it to be one of those productions which the partiality of friends had drawn from the obscurity in which it ought for ever to have remained. But we were most agreeably surprised to find, that, independent of all the circumstances connected with its publication, it possesses no ordinary degree of intrinsic merit. The preface, written by some friend of the author, states, that it is "the pro-

duction of a poor but pious female, in the evening of life; and designed to avert the object of her acute apprehension, a *workhouse*."

The poem is thrown into the form of a dialogue, which is kept up with considerable interest between several females. The principal character is an aged widow, who uses many arguments with her companions, to induce them to employ their time, property, and influence, in promoting objects of benevolence, more especially those of a missionary character. The sentiments pervading the performance are most correct, the language flowing and easy, the spirit highly devotional, and its tendency of the most useful kind. We had marked several passages for quotation; but we shall, perhaps, better serve the interests of the author, by giving to her work our most cordial approbation, and urging on our readers the purchase and perusal of the book for themselves. We feel persuaded they will not regret their purchase, especially when they remember that thereby they have contributed to the necessities of a poor but most deserving female.

A DYING TESTIMONY TO THE RICHES OF DIVINE GRACE; or, Death the Believer's Gain: a Sermon, delivered at Jewry Street Chapel, Aldgate, by Edward Mannering. pp. 60. R. Baynes.—Having known something of Mr. M.'s early connexions, we have always regretted that he did not enjoy the advantages of a course of academical studies, and that he entered upon his ministry, in London, under circumstances decidedly unfavourable to the respectability of his future associations; and we must confess that, from circumstances which we need not detail, fears were entertained by us that his doctrinal opinions were of the *ultra-calvinistical* school. We feel it therefore to be an act of justice to Mr. M. to declare, that this sermon has allayed our anxiety on that subject, as it abounds with *practical* and *exhortatory* passages, which cannot fail to be unpalatable to Antinomian hearers, and which, if they present a fair specimen of his ordinary mode of address, will banish the suspicion for ever from our minds.

We wish we could say as much for the sermon, considered as a composition, for while the author has displayed considerable powers of declamation, yet it is declamation of the very worst kind. We do not wish to wound Mr. M. by

exposing any of his passages to ridicule, but we intreat him, for the honour of his Master, and for the sake of future usefulness, to abandon the vicious style he has adopted, and to study the writings of Dr. G. Campbell on Rhetoric and Pulpit Eloquence, by which he will soon discover his many violations of a correct taste in this discourse.

Rejoicing in the happy instance of his ministerial usefulness which occasioned its delivery, we recommend him "to give attendance to reading, to exhortation, and to doctrine"—yea, to give himself wholly to them, and then his "profiting will appear to all."

PREPARING FOR PUBLICATION.

Memoirs, including Correspondence and other Remains of John Urquhart, late of the University of St. Andrew's. By the Rev. Wm. Orme. This young man, after arriving at the highest literary honours of the University, and giving promise of the most distinguished future excellence, had devoted his life to the work of a Missionary, and was suddenly cut off in the nineteenth year of his age.—Part I. Vol. II. of a Daily Expositor of the New Testament. By T. Keyworth. Price 1s. 6d. (Expected to be completed in seven quarterly Parts.)—Professor Lee's Lectures on the Hebrew Language, which have been so long in preparation, are now nearly ready for publication, and will appear in the course of the ensuing month.—The Rev. Greville Ewing has just completed a new Edition of his Scripture Lexicon, very considerably enlarged, and adapted to the general reading of the Greek Classics. A Copious Grammar is also prefixed, which may be had separate.—The Copious Greek Grammar of Dr. Philip Buttmann, so justly celebrated on the Continent, is nearly ready for publication; faithfully translated from the German, by a distinguished Scholar.—A Course of Lectures on the Evidences of Christianity, delivered at the Monthly Meetings of the Congregational Union of London. By the Rev. W. Orme, Dr. Collyer, Rev. H. F. Burder, Stratten, Walford, Dr. J. P. Smith, Rev. A. Reed, Curwen, Philip, Dr. Winter, Rev. J. Morrison, and the Rev. Joseph Fletcher, A. M. in one vol. 8vo.—The Birth-day Present, By Mrs. Sherwood.—The Elements of History, of Philosophy, and Science. By the Rev. T. Morell. 1 vol. 8vo.—Mrs. Gilbert, late Ann Taylor, one of the Authors of Original Poems, Rhymes for the Nursery, Hymns for Infant Minds, Original Hymns for Sunday Schools, &c. &c. is preparing for publication, in a cheap form, Original Hymns, adapted to Anniversary and other Public Services of Sunday Schools, and Sunday School Unions.

RELIGIOUS INTELLIGENCE.

POPERY AT ROME AND PROTESTANTISM
IN IRELAND.

The recent manifestation of the spirit of intrigue and intolerance on the part of the Roman Pontiff and his vassals, are deserving of the special attention of the Protestant world. In the French journal, called the *Etoile*, dated December 7, 1826, the account of a new religious order is given. The papal brief was originally printed at Rome, at the office of the Apostolic Chamber. This official document is designed to ratify and confirm a new Society, entitled, *The Congregation of the Oblats of the blessed Virgin Mary*. The following extracts from the brief itself will best explain the avowed objects of the Institution. And advertg to the zealous defenders of the church and the Pontificate, his Holiness says :—

“ Among these men, our dear sons, *Pie Bruno Lantero* and *Jean Reynaudi*, priests of *Piemont*, appear worthy to hold a place. Having joined with other associates, they have for some years past formed the very salutary design of devoting themselves entirely to augment the establishments of the clergy, and to evangelise the people. The great fruit with which the Divine mercy has hitherto been pleased to recompense their efforts could not remain long unknown, and several Bishops have required them to procure so powerful assistance to their flocks. Excited more and more by their celestial benedictions to prosecute and finish their work, these priests have applied themselves with new zeal to labour for its perfection, and to procure the salvation of souls. Lastly, our dear son, *Pie Bruno Lantero*, has come to Rome with another priest, *Joseph Pogger*, to ask of the Apostolic See, as well in his own name as in that of the other founder, *Jean Reynaudi*, and of all the associates, the confirmation of the rules and constitutions which they have thought fit to prescribe to the new congregation.

“ Now the title of the new Society, as it has been chosen by the above-mentioned priests, is that of the congregation of the *Oblats* of the blessed Virgin Mary. By the rules, and constitutions there are four simple and perpetual vows—those of chastity, poverty, and obedience ; and also of perseverance in the Institute—vows which are to be pronounced by the candidates, and from which they can be dispensed by the chief of the congregation, whom they call the Rector Major, or by the Sovereign Pontiff. More strongly to maintain the Institute in obedience to the

Apostolic See, the associates have chosen St. Peter for their special protector, and have added this clause, that every year, on the day of the fete of the Prince of the Apostles, all the candidates shall make their profession of faith, and shall promise true obedience to the Roman Pontiff, according to the form prescribed by our predecessor Pius IV.

“ This design must be the more agreeable to us, as a violent war is now declared by men full of malice, and who commit iniquity against this Apostolic Chair, the true supreme mistress of the faith, and consequently against St. Peter himself, since, as Chrysologus said, ‘ The blessed Peter, who lives and presides over this See, gives to those who seek it the truth of the faith.’ Now this congregation, by its constitutional rules, tends to make all she associates form, by strict ties, a single body ; furnishes, in particular, assistance to the clergy, either for the reception of orders or the care of souls ; that they may show themselves always disposed to labour for the reformation of the people, principally by spiritual exercises in public and private, according to the method proposed by St. Ignatius, and approved by our predecessor, Paul III. ; and that to prevent the great evils, which we fear to see result from the deluge of bad books, which inundate almost the whole universe, they may labour to favour the reading of books of sound doctrine, to disseminate and spread them.

“ Though we did not doubt that such an Institution would honour and efficaciously succour the church in the afflicting state in which she now is, we have nevertheless thought fit to name a special congregation of some of our venerable brethren, the cardinals of our holy church, taken from the congregation, charged with the affairs and consultations of the Bishops and regulars, who, with the Secretary of the same academy, should carefully examine the Institution, its constitutions, and its rules, and should make on this subject a decree, which should be laid before us. This special congregation, after having carefully weighed every thing, was of opinion, and decreed on the 15th of July of the present year, that we should be ‘ requested to approve the Institution and its rules, after some corrections and amendments had been made in them, according to the manner’

“ These amendments and corrections having been already communicated, the decree was laid before us on the 22d of August, by our venerable brother *Bar tellemi Pacca*, Bishop of Porto, and St.

Rufine, Cardinal of the Roman Church, Prefect of the same congregation, and, in the plenitude of our Apostolic power, we have resolved to approve it in every particular. Praising, therefore, as is fitting, the above-mentioned Pie Bruno Lanteri and Jean Reynaudi, who first undertook this work, and do not cease to labour in it to our great satisfaction, and declaring them, and the others whom our letters concern, absolved from all letters of excommunication and interdict, and other ecclesiastical censures and penalties, if they had incurred them; yielding to their urgent entreaties, and having regard to the request of our venerable brother, the Bishop of Figuerole and to the good offices of our good son in Jesus Christ, Charles Felix, the pious King of Sardinia, in whose States this Institution had its origin, we voluntarily confirm it by our Apostolic power, and allow it to take the name of the Congregation of the blessed Virgin Mary.

"Besides, we approve its rules and constitutions; and our will is that they be strictly observed by those persons who are received and shall be received into this congregation, whatever may be the functions that they hold. As for the defects of law and of fact, as they are called, which may have crept into the expressions of their constitutions and rules, we make them good by our authority. Lastly, we exhort and pray the said Pie Bruno Lanteri and Jean Reynaudi, and their associates, never to leave the feet of Mary, since they have formed themselves into a congregation under her name. By this it will be permitted to hope still more, that supported by her aid they will produce abundant fruits. *She is, to employ the words of St. Bernard, in his Sermon on the Twelve Stars, 'She is the woman formerly promised by God to tread under foot the head of the old serpent which laid snares for her, and endeavoured in vain to bite her heel. She alone has triumphed over the malice of heresy!!!'*

"We order it thus, it being our will that these letters shall be durable."

(The remainder is according to the usual form.)

"Given at Rome, near the Church of St. Peter, under the seal of the Fisherman, the 1st of September, 1826, the 3d year of our Pontificate.

(Signed) "J. CARDINAL ALBANI."

The following extract shows that the same capacity and love of power which distinguished the character of many former Popes are revived in our days. A private letter from Rome, well authenticated, says—

"Pope Leo XII. is about to re-establish the feudal system; the affair is settled, and a first fact will be followed by many others, which will speedily produce

the most disastrous results. His infallibility has just re-constituted, as a perpetual fief, the vast estate of Cosca in favour of the Most Holy Congregation of the Inquisition; a few days afterwards, the same prerogatives were granted to the famous chapter of Saint Peter in Vaticano, by conferring on it the equally great estate, known by the name of the Campo Morto, with the entire criminal and civil jurisdiction. These two estates are in Romagna. The jurisdiction which is granted to them carries with it the right of immunity or asylum, and the criminals who take refuge there are safe against the demands of justice. The contents of this Bull, as well as those of all Papal Bulls, were known some weeks before it was published, and it has already produced its fruit. The populace of Rome were no sooner acquainted with this sovereign order, when they manifested the most lively joy. They may indulge with impunity in all kinds of excess. Accordingly, ever since the beginning of December, we hear in the streets, the cry of 'Asylum! asylum!' His Holiness has re-established the asylum. It is but one step between the desire and necessity of profiting by them."

We have great pleasure in inserting the following excellent remarks from one of our own daily papers:—

"The efforts which the Pope is at present making to re-establish the feudal system in his immediate territories, is in perfect accordance with what we long since predicted. Every day makes it more certain that it is the great object of the Romish priesthood to re-produce all the superstitions of the dark ages—in short, to force back the human mind upon a state of barbarism favourable for religious imposture, and create a counter-reformation. The task of reversing the civilization of successive ages, would be too absurd for any power short of infallibility to speculate upon—but how far the decrees of the Pope, and the miracles of the church may carry it, we cannot tell. Our readers saw in the French news which we gave yesterday, that a Bull has been published in Rome, which re-constitutes as a perpetual fief the great estate of Cosca, in favour of the most Holy Congregation of the Inquisition. The same privileges have been also granted to the Chapter of St. Peter in Vaticano, by investing it with the equally great estate known by the name of Campo Morto, with exclusive civil and criminal jurisdiction. To this jurisdiction is attached the right of asylum, and all criminals who fly thither from the hands of justice are protected. What can we think of the head of the Romish Church, who in the nineteenth century casts his eye back to the institutions of the fifteenth, to take examples of legislation? These franchises of civil and cri-

minal jurisdiction, conferred upon ecclesiastical bodies in former times, tended more to barbarise society, and to impede the civilising influence of Christianity, than any other inventions of an ambitious church. The Romish clergy—from the era when the pure light of the Christian religion was over-shadowed, for a time, by the corruptions of a political system that assumed its name—claimed an exemption from all secular jurisdiction. Wherever this claim was allowed, it may be said to have disjointed the whole frame of society, by the licentious violation of law and morals which it produced. In England, the enormities practised by the clergy had arisen to such a scandalous excess, on account of this impunity which the priests enjoyed from temporal tribunals, that history informs us not less than one hundred murders were committed by persons in holy orders, in the early part of Henry II.'s reign—none of the perpetrators of which suffered for their crimes. That Monarch, who, though a member of the Romish Church, was by no means a devoted observer of its dogmas, resolved to put an end to this disgraceful state of things. He seized the occasion of an act of peculiar atrocity which one of the sacred body committed to carry his design into execution. The holy culprit, who had inflicted the last injury on a young woman, and then murdered her father, to remove the chance of natural vengeance, could not allay the popular indignation which the discovery of his crimes excited. The King insisted that he should be tried by the civil magistrate. The pious ruffian claimed the usual exemption, and out of this incident arose that celebrated innovation on the usurped authority of the church, which is known by the title of the *Constitutions of Clarendon*. It is remarkable, too, that Becket, then Archbishop of Canterbury, had signed those regulations, whereby it was enacted that clergymen accused of any crime should be tried in the Civil Court, and that laymen should not be tried in the Spiritual Courts, but by legal and reputable witnesses. Yet this very Becket, who was afterwards canonised, no sooner found that the then Pope, Alexander, condemned and rejected these very regulations, than he disclaimed his signature, opposed the King, behaved with the most incredible insolence to his Royal benefactor, and kindled those disturbances in the realm which ended only by his own destruction. What a condition the kingdoms of Europe would be in, if such ecclesiastical jurisdictions and their claims of *exemption and sanctuary* were again to be set up in them, we may judge from the instructive recollections of history (for it is in this way that history becomes truly valuable, when it gives us the benefit of other men's experience, and

teaches us to avoid the errors and vices which have led empires and individuals into misfortune and ruin). The two clerical tribunals which the Pope has just now restored and enriched, have privilege of sanctuary, as well as the earlier authorities of this sort—and what the effect will be on a population so demoralised as that of Rome already is, may be more easily imagined than described. A ruffian who robs a man of his property, and afterwards cuts his throat in the street, has only to run into one of these holy asylums, and the hair of his head dare not be touched! Let us suppose the Jesuit emissaries of Rome to obtain the establishment of similar institutions in the other cities of Italy, and in Paris, Vienna, and other Roman Catholic cities and towns, it would be necessary for a man who had decent clothes on his back, or who carried any property, or who happened to be a heretic, to walk with a loaded pistol or a drawn sword in his hand, in open day, because the infallible church thought fit to open sanctified dens for gangs of ruffians, whence they might dart out, like wild-beasts, upon the passers-by for deeds of rapine and blood! We are told that the populace of Rome received the papal order restoring these sanctuaries with the most lively joy—and no wonder. They repaid this benevolent provision for their future crimes with anticipated gratitude. How deplorably circumstanced are the thieves and ruffians who infest this metropolis, compared with those of the immaculate Rome! Here there is a Recorder, and an Old Bailey, and something like the terrors of a future life to haunt their guilty minds—but there the same class of mankind have impunity for crime as a vested right, and heaven in reversion!"

As a delightful contrast to these melancholy indications of the papal power, we insert, with the greatest satisfaction, the following letter from Ireland:—

To the Editor of the *R. C. Expositor*.

"Farnham, Nov. 21, 1826.

"SIR,—In giving you some accounts of the late interesting events in this neighbourhood, namely, the renunciation of the errors of popery during the last few weeks, of no less than ninety persons in Cavan church, besides two in Ballyhaice church, it is important to remark, for the encouragement of those interested in the conversion of Roman Catholics in their neighbourhoods, but who are discouraged from attempting any thing among them by their apparent indifference on the subject, or the firmness with which they seem attached to their errors—that it was only a very few days before the first recantation took place, that we had the least idea of a single convert from

popery, in this part of the country, at least for the present. We know indeed that education was spreading, and that the word of God had been pretty widely circulated, and in due season we expected to see suitable fruits from these causes, but that the Lord should send so early and so glorious a harvest, was far beyond our most sanguine hopes. About the 1st of October last, three school-masters under the Irish Society, from the parish of Killenkere, came to Farnham, expressing their desire to renounce the errors of the Church of Rome, and to join the communion of the Church of England. Their proposition, of course, produced an inquiry into their characters, and the motives which induced them to take the step which they proposed, and the result of that inquiry was a full assurance of their being fit and proper persons to be received into the Established Church. We found them also possessed of a superior degree of intelligence, and of a very satisfactory knowledge of the Scriptures. The origin of their conversion was, so far as I can learn, the mere reading of the word of God under the teaching of the Holy Spirit, but without any advantages from human assistance, having no opportunities of either hearing the word preached, or of referring to commentaries.

“ But their public renunciation of popery was hastened by the violent opposition of their priest to their reading God's word, and his publicly forbidding them in the chapel to do so, and threatening them if they persisted therein with his vengeance. On this occasion one of them stood forth, and requested his reverence to show him why he should not read the Bible, declaring, that if he could convince him of the impropriety of reading it, he would immediately desist from it—but if not, though the Pope himself were on the altar, he would not obey him. This freedom of speech was too much for the Rev. Father to bear—he threatened to convince him in a very summary manner, and descending from the altar to inflict suitable chastisement, the poor school-master retreated through the crowd, and with some difficulty made his escape. After this he determined to give up the system altogether, and the two other masters resolved on following his example.

“ These persons having, therefore, expressed their desire of conforming to the Established Church, were invited to attend at Cavan church on the following Sunday, which they did, but it was then thought unnecessary to go through any formal recantation, and on the next day they returned to their homes, having each received a present of a Bible and Prayer Book. But a few days afterwards they commissioned a respectable Protestant farmer, who lived in their neighbourhood,

to request permission for them to make a public recantation of the errors of popery, which they thought would more effectually put a stop to the harassing solicitations of their friends and neighbours, who were anxious to prevail on them to return to the Church of Rome. In compliance with this request, Sunday, the 8th of October, was appointed for the purpose, and the matter being communicated in the mean time to some individuals in different parts of the country, who it was known were convinced of the falsehood of the popish doctrines, fourteen other persons joined them in the solemn service. Thus, the recantations in this quarter commenced; and the interesting occurrence having soon become known through the country, seems to have confirmed the good resolutions of some who were already half persuaded in their own minds to have done with the errors and superstitions of the Romish Church, to have increased the doubts of others, and to have excited doubts in the minds of many who had not, perhaps, before ever thought upon the subject. The consequence has been a continual accession to our church on every Sabbath service, with the exception of one. I send you a list of the different dates of recantation, with the numbers who have recanted at each time. It is not, I think, necessary to go minutely into the circumstances of every individual conversion; suffice it to say, that I am well and personally acquainted with many of the converts, and their reasons for leaving the Church of Rome, and have informed myself in these respects concerning the others, and I can with safety say, I do not know of a single individual of them, who has not been thoroughly convinced of the falsehood of the system they have abandoned, and of the conformity to Scripture and truth of that they have embraced; and I would further observe, that a much larger proportion of them than I could have expected, appear to me to be under the heartfelt influence of true and vital religion. The source to which I have in general traced their conviction of the errors of Popery, was reading or hearing of the Holy Scriptures, but sometimes to conversations with their Protestant, or lately reformed Roman Catholic neighbours. One or two of the recent converts have been particularly zealous and successful in their endeavours to enlighten their Roman Catholic neighbours on the subject of the differences between the two Churches. No person has been admitted among the number of conformists without previous strict inquiry into his character, and requiring from him, when resident at a distance, certificates on that head from the minister of his parish, or some respectable people of his neighbourhood.

The work, I consider, has by no means ceased, and on next Sunday I anticipate several new converts. Indeed, I look upon this part of the country to be at present in a most interesting state; not only Roman Catholics, but Protestants themselves, seem much more alive than usual on the subject of religion; and just in proportion as the spirit of inquiry exists, do we find the Protestants valuing and rejoicing in their religious advantages, and labouring to bring others to a participations in them and the Roman Catholics doubting and distrusting the system in which they have been brought up and hitherto lived.

"Upon the whole, I cannot look at what has been done, and is doing, without seeing therein the hand of the Lord. And oh! may he of his great mercy be pleased abundantly to prosper the work, for the glory of his name, and the eternal good of immortal souls. And let all who have the honour of God, the salvation of souls, and the welfare of their country at heart, labour by their prayers, and their personal exertions, to spread wider and wider the glorious work of reformation, which has again revived among us. If you should require any further information in my power to give you, you have only to inform me of your wishes.

"I am, dear Sir,

"Your obedient Servant,

"A. M'CREIGHT."

Oct. 8 . . .	12 . . .	5 . . .	17
22 . . .	11 . . .	9 . . .	20
29 . . .	4 . . .	6 . . .	10
Nov. 5 . . .	6 . . .	9 . . .	15
12 . . .	5 . . .	3 . . .	8
19 . . .	8 . . .	12 . . .	20
	46	44	90

To the above animating intelligence, we have to add, that 250 more persons have, since the writing of the above letter, come forward to read their recantation in the church of Cavan, making an aggregate, in that place alone, of 340 individuals who have left the Church of Rome!

HIGHLANDS AND ISLANDS OF SCOTLAND.

The present is a day of vigorous effort in extending the knowledge of salvation among the human race; and there is now scarcely any part of the habitable globe to which one portion or another of the Christian church is not directing the enlightening influence of the Gospel. So universally does this spirit of zeal and benevolence animate the people of God, of every denomination, that the man who professes the faith of the Lord Jesus Christ, but is doing nothing to promote the interests of his kingdom, renders it, to say the least, not a little doubtful whe-

ther he be possessed of true Christian principle. This consentient feeling certainly forms a striking and very interesting sign of the near approach of that happy period, when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ:—when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

While we unite, then, in the common effort for the accomplishment of this most desirable and ultimately certain event, it is wise in us to inquire (especially when we reflect on the very limited period of our services) what part of the field, from present appearances, promises the most speedy and abundant return for that portion of labour which can be bestowed upon it at the least expense. And, in looking around us, so far as the world is known to the Christian philanthropist, it is presumed that, apart from the paramount obligation of caring first for the souls of our countrymen, we shall find no spot answering to this view equally with that which bears the title of this address.

The Highlands and Islands of Scotland form no part of the heathen world; but surely it will be readily granted by every one who is acquainted with the spiritual condition of the people, and who has himself known the power of the Gospel, that there is in these parts a mournful scarcity of the means of religious instruction. Nor can it be otherwise till a greater number of faithful men be employed in traversing these regions, and publishing the good news of salvation from glen to glen, and from island to island. Good men of all denominations, while evincing a laudable interest in the excellent work of foreign missions, have been too tardy in occupying this field of labour. One cause of this doubtless has been, its lying so contiguous, that a little may be done for its improvement at any time; but a more enervating cause with many has been the consideration, that our countrymen are professedly Christians, without sufficiently attending to the solemn fact, that a mere profession cannot benefit those who do not understand the principles, nor experience the power, of vital godliness. Of late years, considerable efforts have been made to promote the instruction and salvation of those here alluded to, but still little, very little, has been done compared with their necessities.

The facts are now pretty generally known, that there is a Gaelic population in Scotland amounting to four hundred thousand—that nearly three-fourths of these are unable to read the Scriptures in any language—and that in most parts they are widely scattered over a country where travelling is extremely difficult, so that

many of them can but seldom attend on instruction in the parish church; some of the Highland parishes being not less than 60 (computed) miles long—a much greater extent than from Edinburgh to Berwick-on-Tweed. Of this interesting population, possessing so inadequately the means of religious knowledge, from 30 to 40 souls are, on an average, passing into eternity every day! Can we seriously contemplate this fact, and remember that one soul is of more value than the whole world, without feeling that something more ought to be done for those, comparatively at our own door, that they may not perish for lack of knowledge? But what can be done? *Itinerant preaching* appears to be the only means which at present can answer the exigencies of this case. We ought then to send forth labourers into this part of the vineyard,—faithful men, animated by the love of Christ and compassion for immortal souls—men who know the country, who are acquainted with the habits of the people, who can submit to many privations, and endure great fatigue. Such preachers ought to be employed in limited districts, through which they could pass from time to time, meeting the inhabitants, whether few or many, at every sequestered hamlet, and there proclaiming unto them the “unsearchable riches of Christ.”

“Nor is it by distance alone,” says a respectable Minister, who has often, in the way now mentioned, visited many parts of the Highlands, “that the people in these parts are prevented from attending stated places of worship, but by their poverty also; for they are ashamed of appearing there in their mean, and, it may be, tattered attire, among others who are better dressed. On this account, many who live near churches, as well as those who reside at a greater distance, are seldom seen within their walls. It was often a joyful sight to me to behold a group of these poor and meanly clothed people assemble on a work-day in the open field to hear the word of God. The force of shame was not felt there, and ‘to the poor the Gospel was preached.’ The great bar,” the same Minister adds, “in the way of the means put in activity for ameliorating the spiritual condition of our Highlanders, is in general thought to be, not so much their number, as the scattered state in which they live, on islands, or dispersed over a rugged and an extensive country, intersected by high hills, impetuous streams, and arms of the sea. These are no doubt very great barriers in the way; but the real poverty of many, arising from want of employment, and of others from the want of habits of industry, is also a great hindrance; and another barrier still, is the indifference which not a few of them evince to means designed to promote their welfare. Their

great excuse, formerly, for not attending schools which lay within their reach, when a trifling fee was charged, was their poverty. The Gaelic circulating schools offered gratuitous instruction to old and young, and it is a lamentable fact, that many have not availed themselves of that offer. To place our Highlanders on something like an equality with the labouring classes of the low country, employment must be found for them; they must be taught habits of industry, and have their attention excited to the concerns of their souls. With all the means already put in operation to educate them, and with all those projected for the same laudable end, I am persuaded, from what I know of the country, and the state, and habits, and sentiments of the people, one powerful means for sending them to schools, and churches where the Gospel is preached, will be *Missionary labours*. Missionaries can traverse the length and breadth of the land, can visit the dwellings of the thoughtless and the poor, and have souls for their reward. Great labour and hard fare must be their lot in the Highlands; but considering what has already been effected by their instrumentality, their number should be increased, and they should all, as long as they conduct themselves in a manner becoming their profession, be supported by the Christian public of the Lowlands.”

With respect to the Northern Islands, those of Shetland and Orkney, the people enjoy one advantage above the Highlanders, viz. that in general they are taught to read, and have the Scriptures; but as it respects the ordinance of preaching, many of them are little better circumstanced. Thousands in these interesting isles are also far, very far from regular places of worship, and numbers of them living on islands separated from their parish church by arms of the sea of from two to twenty-four miles in breadth. It must be evident, then, that in these parts the labours of itinerant or missionary preachers are no less requisite than in the Highlands and Western Isles, in order to arouse the attention of the people, and keep it directed to the one thing needful. A minister at present labouring in Shetland, mentions his having lately spent some time preaching in one island twenty-four miles distant from the main land, containing a considerable population, which receives just one visit in the year from the minister of the parish of which it is a part.

It is a fact, however, most encouraging, and it is of great importance to attend to it, that with regard to these parts, whether in the Highlands, in the Western or Northern Isles, where the Gospel has been carried, if at all within the reach of the people, there is the greatest readiness evinced to listen to its proclamations;

many travelling a number of miles to hear it, and some even a whole night and day, to enjoy such an opportunity; while not a few, in most places, have, as far as man can judge, been brought under its saving power. A great desire has been excited among the people for a more constant administration of the word of life; and although they are not of themselves able to support men devoted to that work, they are most thankful for the boon when it is freely given them; and their prayers on behalf of their benefactors will doubtless prove an abundant reward for their contributions of this labour of love.

The Committee of the Congregational Union of Scotland have made these statements, from a deep conviction that more ought to be done for the salvation of our countrymen in the Highlands and Islands, having opportunity of knowing that there the fields are really white unto harvest, and that the encouragement to send forth labourers is very great. And they have now to announce to the public, that they have adopted the resolution of making the preaching of the Gospel in the Highlands and Islands of Scotland a distinct and separate part of their work—that they will now receive, and they solicit contributions for this specific object; and that all such contributions (being so specified when made) shall be wholly expended in seeking to promote the salvation of their countrymen in these parts. The Committee have come to the above resolution for two reasons: first, Because they are aware that some of their christian brethren of other denominations have had conscientious scruples in contributing to the funds of the Congregational Union, because part of these funds was expended in aiding smaller churches in the Lowlands, and in some instances in places where, or near to which, the Gospel was preached by others; and, secondly, Because the body of Christians with which they stand more immediately connected is really not able of itself to do all for these more remote parts, which they feel persuaded ought to be done. Indeed, they have been urged by some of their christian friends in other connexions to adopt the above resolution, with an assurance that much more aid will then be obtained for this department of their labours.

The Committee beg further to state in few words, that they consider themselves providentially favoured with some distinguished advantages for prosecuting the important object in view. There are now connected with the Union *fifteen* ministers who preach in the Gaelic language, most of them stately, and all occasionally:—men who are natives of the country, and can accommodate themselves to the habits of the people; and most of whom have for a number of years given the most con-

vincing proofs of their zeal in the cause by an extent of labour, far beyond what is of an ordinary kind. Surely, then, the employing of fifteen such men among a people so destitute of spiritual instruction as the Highlands are, while they thirst for divine knowledge, is an object of no minor importance, and forms a strong claim on all the friends of religion for their assistance and co-operation.

Besides the Gaelic districts, the Congregational Union have a very extensive field before them, in the numerous islands of Orkney and Shetland. In the former of these, one minister has for several years been supported, principally from the funds of the Institution; and there is now in the latter one minister entirely supported, and other two receiving partial aid from these funds. This last mentioned field is extensive, and presents much encouragement to employ additional labourers, were there but the means of supporting them in the work. And how much in these departments may be accomplished by very small means! What would be requisite in general for supporting one missionary abroad, will support *five* or *six* in the Highlands and Islands of our native country, with no expense for outfit; and certainly, while we ought to do what in us lies for every part of the human race, those who are so near to us should in the first place have our attention.

In future there will be a distinct department in the Report of the Congregational Union, for the *Highlands and Islands*. And the Committee hope that this arrangement will be approved of by their numerous friends of all denominations, many of whom have already expressed their fullest confidence in them by liberal contributions, for which they beg to return their grateful acknowledgments. They trust, also, that many others will be disposed to aid them in *this department* of their labours; convinced that they now present a fair, and they think an unobjectionable opportunity, to those who wish to promote the salvation of their countrymen, for evincing their liberality towards that object.

Subscriptions or Donations, of whatever amount, will be most cordially received by any of those whose names are annexed to this address, or by a person going round with a book for that purpose, which book will be properly attested by the Congregational Minister or Ministers of the place.

J. F. GORDON, President of the Committee, Heriot Row, Edinburgh.

ROBERT GRAY, Treasurer, Argyle Square, Edinburgh.

JOHN WATSON, Secretary, Pinkie Burn, Musselburgh.

The Rev. W. ORME, Camberwell, London.

HOME MISSIONARY SOCIETY.

Address from the Committee of the Home Missionary Society to the Christian Public.

The Committee of the Home Missionary Society regret that they are again obliged to appeal to the christian public under circumstances more urgent than any by which they have ever been surrounded; and though they have a prospect of improvement, their present difficulties are such as to cripple their operations, and will oblige them both to cut off some grants to useful and laborious ministers, and to reduce the number of their missionaries, unless some prompt and liberal aid be afforded them beyond their ordinary resources. The Society is now in debt to the Treasurer £1300, and the Committee are not without apprehension that they must even borrow a further sum. While they make this announcement, they can confidently state that a rigid economy has been practised in every department of the Society, and that in promoting its objects they have not allowed themselves to yield to the feelings of christian benevolence, in going beyond the boundaries of prudence. The debt is not one into which they have been betrayed from too sanguinely presuming on christian generosity and divine Providence, but has arisen from circumstances over which they have had no controul, and probably in part from the numerous claims on the bounty of congregations, originating in the distresses of the times, as well as from the diminution of the resources of the best friends of the Society. Yet when the good effected by the Society is considered, when HOME, a name that involves in it all that is dear to us, is presented to us as the scene of its labours; when the souls of our countrymen are at stake, and when the ability still left to aid is estimated; it is hoped and believed that this appeal to christian liberality will not be made in vain. If, however, a reduction of the body of labourers should be the result, the Committee will have the satisfactory reflection, that they did not precede the public in drawing back, and that, in the adoption of means to answer the claims of their perishing countrymen, they have used their utmost exertions.

*Home Missionary Rooms,
18, Aldermanbury, Feb. 14, 1827.*

STEPNEY ACADEMICAL INSTITUTION.

We are happy to inform the public, that the anniversary of this excellent Institution, held Tuesday evening, January 16, at the King's Head Tavern, Poultry, was attended more numerously and respectably than on any former occasion. The large room in which the business was transacted was filled at an early hour. Joseph Gutteridge, Esq. Treasurer, was called to the Chair. After the

Rev. J. Mans had implored the divine blessing on the meeting, a highly encouraging and satisfactory report of the last year's proceedings was read by the late Secretary. Among other important facts it stated, that the number of students had been greater than at any former period; that of those who had completed their course of studies, several had already become pastors of churches; and all had entered upon spheres of useful labour, where their forming similar connexions was very probable. Of the students yet in the seminary, the tutors speak with much approbation; the report having detailed the measures which led to the resignation of the Rev. Dr. Newman, remarks, "the Committee desired, that in the individual who should be selected for the important office that was in some sense committed to their disposal, there should be a happy combination of fervent piety, profound theological attainments, extensive and varied literature, amenity of disposition, and aptness to teach, and that he should be one whose public character would ensure the approbation and confidence of the denomination at large." The Committee having resolved to recommend the Rev. S. YOUNG, their highly esteemed classical tutor, to undertake the theological department—the report adds, "In urging this recommendation, it is needless to speak of Mr. Young's character and qualifications. Twelve years of faithful and efficient service have fully entitled him to the affectionate regards of the Society; and it is not doubted, that as theological tutor, he will amply justify the expectations of his friends, and secure the cordiality and confidence of the public." The report having been read and adopted, it was moved by W. B. Gurney, Esq. who made an appropriate speech on the occasion, seconded by the Rev. T. Griffin, who stated his cordial approbation of the measure, and resolved, "that the thanks of this Meeting be given to the tutors for their diligent attention to the duties of their office during the past year, and that the Rev. Solomon Young be respectfully invited to become Theological Tutor of the Institution." The resolutions usual on such occasions were successively carried.

At the conclusion of the Meeting, it was moved by the Rev. W. Newman, D.D. seconded, and resolved by all, that the thanks of this Meeting be given to Joseph Gutteridge, Esq. for his able conduct in the chair. And on rising to dissolve the Meeting, he said, "I have on this occasion refrained until the appointment was made, to express my opinion of Mr. Young, in reference to his suitability for the important office to which he has now been chosen; but it was not because I was doubtful of his ability to fill it well;

and now I assure the Meeting, that the choice it has made gives me the highest satisfaction." All the friends of this still rising seminary were delighted with the honourable testimonies borne by different speakers not connected with the Committee, to the moral and literary adaptation of Mr. Young to his somewhat new course of duties. We were particularly pleased with the ready and forcible address of one gentleman, who had long enjoyed the intimate friendship of Mr. Young, and had been in his earlier days under the fostering care of the same Institution. This individual bore testimony at once to the "simple evangelical character of his religious opinions, the extent of his metaphysical researches, and the piety of his daily practice—a piety which had safely guided him in the investigation of those dark and subtle questions, which had perplexed the understanding and unsettled the moral views and convictions of men, who, in point of capacity, erudition, and science, have no superiors and few equals."

The friends of the Institution will be happy to learn, that since the Meeting, the Rev. Dr. Newman, to whom an annuity of £75. per annum had been unanimously voted for his faithful services during fifteen years, and in consideration of the pecuniary sacrifices he made when he occupied the office of theological tutor, has nobly relinquished his claim to this annuity, by which act of generosity he has in effect become a subscriber for life, of a sum to the amount specified.

RECENT DEATHS.

On the morning of Friday, January 12, the REV. JOHN HESELTON, of Morley, near Leeds, in Yorkshire, departed this life in the 26th year of his age. This exemplary and devoted servant of Christ was educated at Airedale College, under the superintendence of the Rev. W. Vint. While a student he preached with considerable acceptance in many parts of Yorkshire, and there is reason to believe, that not a few will rise up and call him blessed, as the honoured instrument of their salvation. His prospects at Morley were bright, and his mind was often cheered, by witnessing an evident increase in the church and congregation. Only one year and six months, however, was he permitted to watch over them as their spiritual pastor, and for three or four months of that time he was unable to officiate in any public service. During his last illness he displayed great spirituality of mind, and was manifestly meetening for an inheritance among them who are sanctified. He died of consumption, resting on the Rock of Ages, and breathing out his soul to God in prayer on behalf of his much loved people.

His remains were followed to the silent tomb by neighbouring Ministers who held him in high respect, by mourning relatives, and by a large congregation of weeping friends. Dr. Boothroyd, of Huddersfield, improved his death from words of his own selection, "Shall not the Judge of all the earth do right?"

Died at Islington, on Saturday, February 17, aged 31, the REV. THOMAS GILBART, the valued Secretary of the *Irish Evangelical Society*. His public course, though, alas! so short, was varied and eminently useful. At the early age of seventeen, he entered the Academy at Hackney, under the patronage of his venerable friend, the Rev. Matthew Wilks, where he pursued his studies for the Ministry with unusual diligence and exemplary consistency, which secured for him the affection of the whole academic family. He commenced his stated Ministry at Bushy, Herts, where he was surrounded by an affectionate people, from whom, however, he felt it his duty to separate in 1818, to become pastor of the church at York Street, Dublin, vacant by the removal of the Rev. James Stratten to London. The Committee of the Irish Evangelical Society, referring to Mr. G. in their report for 1819, stated, that "he is exceedingly attentive to the interests of the Society, and the Committee hope that he will long continue in a country where steadiness, activity, and charity are so urgently required." Two years, however, had scarcely elapsed before the Committee were compelled, by the resignation of their able Secretary, the Rev. Mark Wilks, to invite Mr. G. to remove to this metropolis to supply the vacant office. To this request Mr. Gilbert replied, "that, though not desirous of leaving Ireland, yet he could cheerfully leave her for her own sake;" and thus undertook those laborious duties which first broke his health, and induced that disease which has brought him so early to the grave. He was interred at Bunhill-Fields, on the 23d ultimo; when his beloved tutor, the Rev. G. Collison, delivered an impressive address; and the Rev. T. Lewis, of Islington, offered prayer. The pall was supported by the Rev. Messrs. Yockney, Stratten, Curwen, Hasloch, Hyatt, and Blackburn; several other Ministers followed with the mourning relatives.

The loss of Mr. Gilbert's persevering exertions will be deeply felt by the Irish Evangelical Society at this peculiar crisis of its history, when it presents special claims to the support of the christian world. The resources of this valuable Institution are in a very impoverished state; and the respected Treasurer, Thomas Walker, Esq. is greatly in advance of the Society. Never were its operations, however, more effec-

tive than at present. No inconsiderable portion of the recent and most beneficial excitement produced in Ireland, and which has led to so many hundreds of conversions from popery to the Protestant faith, may be traced to the labours of this Society's agents. We are informed, that the Rev. Joseph Fletcher, of Stepney, has engaged, during the present month, to visit Reading, Devizes, Bristol, Birmingham, and Manchester, and several other towns, on behalf of this good cause.

REMOVALS AND NOTICES.

The Rev. John Davies, late of New Cross, Deptford, having received and accepted a very cordial invitation from the church and congregation assembling in Sheaf Street Chapel, Daventry, Northamptonshire, to become their minister, commenced his pastoral connexion with them, on Lord's day, the 11th of February. The Rev. W. J. Hope, of the Congregational School, has engaged to supply, for the present, the vacant church at New Cross.

The Rev. Caleb Evans Birt, A. M., of Derby, has accepted the unanimous call of the first Baptist Church, Portsea, to the co-pastorate with the venerable Rev. Daniel Miall, and enters on the office the 25th instant (March.)

The Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday, the 4th April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. D. Davison, the Minister of that place. Service to begin at twelve o'clock precisely. The friends of the Society will afterwards dine together at the Albion, in Aldersgate Street.

We are happy to understand, that the Rev. Mr. Leach, formerly of Shepton Mallet, has accepted the pastoral charge of the church and congregation in Robert Street, Grosvenor Square, London.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. T. James—J. Gawthorn—J. Thoraton—J. Morison—J. Turnbull—T. Binney—Dr. Harris—Dr. J. P. Smith—J. Matheson—H. Bean—I. Cobbin—and W. J. Hope.

Also from Messrs. R. Joyce—J. Woodford, Jun.—J. Warrington—S. Wallis—E. De Caligny—T. C. H.—and T. L. F.

Mr. Wallis informs us, that there are two or three errors in the notice of the death of M. Wilson, Esq. in our last number; the most important of which is, that he was not even a member of the church at Kettering, and, in course, not "a beloved deacon;" he, however, has left, we understand, some substantial proofs of his love to that church, and we can assure Mr. W., that our Correspondent who furnished the notice has no taste for "the burlesque," and is in general correct in his statements. Why should we give up his name?

Several communications have been received on the subject, of "The List of Congregational Churches," &c. published in our last Supplement. To those who have estimated the labour of its compilation, and have congratulated us on having accomplished it, we return our best thanks. To those who complain of omissions, &c. we beg to make a few remarks.

1. That as far as our knowledge extended, we *designedly omitted* all those Societies, which use the *Liturgy of the National Church*, because, however estimable and useful they and their pastors may be, yet as *Congregationalists* have uniformly advocated and practised *free prayer* up to the present time, we were not prepared to enrol our friends and brethren, who use a *form of prayer*, with a people who have always been *non-conformists* in that particular.

2. That as *Ten Counties* did not send us any returns, which we distinctly stated in the introductory matter prefixed to each list, we were left to compile the account of these from the best sources within our reach, and in those Counties occur a great majority of the omissions which have been pointed out to us. We earnestly invited the aid of ministers and laymen to make the list complete, and we can only regret, that in *Ten Counties* there was not found a minister or deacon who would *voluntarily* bear a part of the trouble we had undertaken for the benefit of our churches in this business. We derive no *pecuniary emolument* from our labours, and our brethren should bear in mind, that if this work be of any value to our Denomination, they should on that account feel as much interest in its success as ourselves.

3. That no *private consideration* led to the omission of any church, and that several which have been pointed out, escaped us through *inadvertency*--as it is our wish to include in our denomination all that maintain *congregational order* in connection with truth and holiness!

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Engraved by W.R. Wads, from a Picture by Newman.

REV.^d THOS.^d CHARLTON HENRY D.D.

Charles-town,

SOUTH CAROLINA.